



The INSTRUCTOR

Formerly The Juvenile Instructor

VOL. 67

APRIL, 1932

NO. 4

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CONTENTS FOR APRIL, 1932

Postage Stamp Portraits of Washington.....	Frontispiece	Ship of Joy (Poem)	Bertha A. Kleinman 205
Promise (Poem)	Christie Lund 189	Signs of the Second Coming of Christ..... Melvin J. Ballard 205
Joseph Smith (Sonnet).....	Linda S. Fletcher 189	Sunday School Departments 206
Individual Testimony the Bedrock of Mormonism.....	C. N. Lund 191	The Mothers' Day (Song with Music)..... George H. Durham 214
That Sunday School Class.....	Ezra J. Poulsen 192	Gospel Doctrine Class, Enmore, New South Wales... 224	
Stamp Commemorating the George Washington Bi-centennial.....	L. D. S. Sunday School, Aschersleben, Germany..... 235	
Teaching the Book of Mormon.....	Naomi Bailey 194	Bear River Stake Sunday School Officers and Teachers 239	
Out of the Hands of Mobs.....	Frank Steele 196	Laddy Gets Lonely Estelle Webb Thomas 240
Mother April (Poem)	Weston N. Nordgren 198	The Rain Fairy Emma Florence Bush 241
The Gadianton	E. Heloise Merkley 199	A Little Act of Kindness Georgiana Angell Millett 243
Editorial—The Prayer Meeting	204	The Budget Box 244
The Spirit of the Work	204	The Little Noah's Ark 246
In Pleasing Garb	204	The Funny Bone 248
Don't Run Out of Oil	205		



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SAY THAT YOU SAW IT IN THE INSTRUCTOR

Promise

By Christie Lund

Why fear you that the ship will sink
When God is at the helm;
Why stand you trembling at the brink
When Christ is near to calm.

Why question where the road will lead
When He, divinely wise,
With strength sufficient for all need
Sees with unerring eyes.

Why dread the coming of the years
When love can show the way,
And faith bring solace for all tears—
Go to your knees and pray.

Ask Him, amid the storms and strife,
That He remember you;
Then thank Him for the gift of life
And for this day that's new.

For the vast promise of its dawn
And for the strength to go
Forward again. The past is gone,
This day belongs to you.



Joseph Smith

A Sonnet: by Linda S. Fletcher

When morning comes, a molten melody,
And Dawn burns rosy incense to the sun,
As God takes in the stars, for night is done—
I seem to hear, in wondrous symphony,
The Eternal's words: "There Light again shall be!"
O Seer! I see thee, then, a Chosen One,
Within thy hands a harp—a song begun
Which shall swell on into eternity!
The breath of ages gone stirs thy harp's strings,
The message of the past is in its tone;
It breathes of future wonders, bares the rod
That upward guides—for mighty Truth it sings!
The heavenly harmony by thee made known,
Shall bear Man on its wings of light to God!

Our Cover Picture

"And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

"And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

"And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.—Mark 4:37-39.



UNITED STATES POSTAGE STAMPS ISSUED IN COMMEMORATION OF THE
GEORGE WASHINGTON BICENTENNIAL (See Page 193 For Details)

(Courtesy of the United States Bicentennial Commission for the celebration
of the two hundredth anniversary of the birth of George Washington.)

THE INSTRUCTOR



Vol. 67

APRIL, 1932

No. 4

Individual Testimony the Bedrock of Mormonism

By C. N. Lund

It is quite generally understood that revelation is the bedrock of Mormonism. But what does revelation profit if there does not follow an opening of the mind and heart to the truth revealed and there is not borne in upon the soul the doubt-defying testimony that the recipient knows as he knows he lives that what he has received is the infinite and eternal truth? Individual testimony received by some form of revelation or inspiration through the windows of the soul which open to the infinite is then, it seems to me, the real bedrock of Mormonism.

Testimony, as we understand it, is in itself revelation and is the most perfect form of knowledge known to man. In the fight for truth it is "the armor of the soul." It admits of no argument. It cannot be withheld or contradicted. It does not have the least shadow of variableness or doubt about it. It comes clear-eyed and fearless, proclaiming that it knows, and kings and powers and, principalities and heights and depths and all things must make way for it. It goes willingly and cheerfully through persecution and misunderstanding and has often gone smiling to martyrdom. It is the silent, powerful, soul-filling thing that gives to the gospel of Jesus its influence among men. It is because of it that the gates of hell cannot prevail against the Church.

With the gaining of a testimony there follows, or should follow, a spiritual awakening, a quickening of the

faculties, a new mode of life, as in the case of Paul, and so many others in our own day and time. This spiritual awakening may be illustrated by experiences in the lives of some of the great souls of history.

Perhaps the most impressive example of spiritual awakening among the worldly is found in the life of Shelley. He tells it himself as no one else can tell it.

"I do remember well the hour which burst
My spirit's sleep; a fresh May dawn it
was
When I walked forth upon the glittering
grass,
And wept, I knew not why * * *
So without shame I spoke—I will be
wise,
And just and free, and mild, if in me lies
Such power' * * *
I then controlled my tears, my heart
grew calm
And I was meek and bold,
And from that hour with earnest thought
Heaped knowledge from forbidden mines
of lore,
* * * and from that secret store
Wrought linked armor for my soul."

A case illustrating the great value of testimony is that of a Utah man, long ago gone to his* reward. His brilliant son came home from college where he had "unlearned Mormonism." One evening he sat down with his father and spent most of the night trying to convince him that the Book of Mormon was a deception and a fraud. He mustered about all the arguments that could be mustered against the book,

At last, in the wee hours of the morning, the father arose to go to his room and spoke about as follows: "My son, I cannot answer your arguments. I am slow of speech and not posted or learned. My schooling was very limited. But were you to argue from now until doomsday you could not convince me that the Book of Mormon is not what it claims to be. Immediately after my baptism I read it with a prayerful heart and something not of this world bore witness unto me that it was true and divine. Nothing you could say, now or ever, could shake that testimony in the least degree."

In my own life I recall that when a mere boy I heard my father preach a sermon on the Divine Authenticity of the Book of Mormon. He handled the subject very well. At the close of his

discussion he forcefully re-read the testimony of the three witnesses and, closing the book dramatically exclaimed: "That testimony will meet this generation at the judgment bar of Almighty God." Right there and then there was borne in upon my young soul the fact that the book is true and divine. Amid all the doubts and dogmas of the world, and through all life's changing and shifting scenes, that testimony has remained with me. There has never been the shadow of a doubt about it. I have heard all the arguments against it. I have met scores of unbelievers, but in spite of all that has been said against it my mind has remained serene and sure because of my perfect knowledge of its truth and divinity. There are not, cannot be, any ifs or doubts about it.

That Sunday School Class

By Ezra J. Poulsen

Jennie Hartwell had been asked to teach a Sunday School class, and the fact caused her no little concern. She had had no experience in teaching. Besides, she had never particularly fancied that she would enjoy attempting to instruct a group of rowdy youngsters. Still, there was that in her nature which made it impossible for her to refuse when the superintendent spoke to her. "I'll—I'll do the best I can," she replied with difficulty.

Now she faced the problem, or rather the multitude of problems, connected with making her work a success. She must make her pupils, ages twelve to fourteen, like her. She must prepare herself with material by means of which she could hold their attention and win their respect. There would be a great amount of reading to do before she could possibly feel capable of presenting lessons from the Old Testament. It was Friday night already and that evening she worked late at the store.

"Oh, dear," she sighed, "what shall I do? I haven't time; I don't know how. It worries me to death just to think of it."

For an hour after supper Jennie gave herself up to the sheer misery of her dilemma. She wanted to go to a party, but such a thing was impossible with the load of her unwelcome responsibility. Several times she went to the telephone for the purpose of calling the superintendent and asking to be released, yet because a feeling deep within her persisted in impressing her with the unworthiness of such a course, she decided against it each time. Finally, after reading the outline in "The Instructor" and the lesson leaflet over several times, she ransacked the house for religious books that might in some mysterious way throw more light on her problem. In a very little while she was sitting on the floor in front of the bookcase with volumes stacked all around her. The more she read, the more complicated her problem seemed,

and at last she went to bed with a headache.

The following day Jennie's mind continued to grapple with the problem of her Sunday school lesson, even while she was at work; and when Sunday morning came, she entered the class with many misgivings. Once confronted by the group of eager boys and girls, she felt strangely stimulated, however. The contact made her feel as if she were being elevated completely beyond her usual self; and almost before she knew it she was putting her heart and soul into the presentation of the lesson.

Although not perfect, the attention was better than she expected. This was encouraging. She began to feel new power springing up within her. Finally she began asking questions, and the response was good. By the time the bell rang Jennie and her class were getting along so well they had forgotten all about time.

"Will you be our teacher next week," asked one of the little girls.

"Oh, please do." There was almost a chorus to this effect. Even several of the boys insisted.

"We haven't had a regular teacher

for two months," complained one of them. "You'd be a dandy."

Jennie felt a queer little lump rise in her throat. She had declared to herself that she would resign before another Sunday. Now, surrounded by a score of bright, energetic young people, she was sure nothing could make her happier than to return to that little group—again and again.

"Yes—yes I—I'll be your teacher," she replied, "if you want me."

All the way home Jennie's head was fairly whirling with plans for her Sunday school class. She had discovered the happiness of service enthusiastically given, consequently she resolved to do her very best. Instead of being a dread, a burden, the preparation of her lesson would be a thrilling adventure. Already she was planning to get the best books from the library to enrich her knowledge of the subject matter. Likewise she was thinking of a number of pictures and maps that would make a wonderful difference.

Jennie's Sunday School class became her chief recreation, her project in human fellowship, the basis of a new partnership with God.

UNITED STATES STAMPS COMMEMORATING THE GEORGE WASHINGTON BICENTENNIAL

(See Frontispiece)

The pictures shown on the frontispiece, reading from left to right, are:

1. Half cent stamp. Charles Willson Peale Portrait of Washington at age of 25.
2. One cent stamp. Houdon bust of Washington which is now at Mount Vernon.
3. One and one-half cent stamp. Charles Willson Peale Portrait of Washington called "Virginia Colonel" portrait.
4. Three cent stamp. Charles Willson Peale portrait of Washington now in State Normal School, Westchester, Pa.
5. Four cent stamp. Charles Willson Peale portrait of Washington now in possession of William Patten, Rhinebeck, N. Y.
6. Five cent stamp. Charles Willson Peale portrait of Washington now in New York Historical Society Art Gallery.
7. Seven cent stamp. John Trumbull portrait of George Washington now in Metropolitan Museum of Art, New York City.
8. Eight cent stamp. Saint-Memin portrait of George Washington.
9. Nine cent stamp. Portrait of George Washington by William J. Williams. Now in the Masonic Lodge at Alexandria, Va.
10. Two cent stamp. Gilbert Stuart portrait of Washington.
11. Six cent stamp. John Trumbull portrait of George Washington. Now in Yale University.
12. Ten cent stamp. Gilbert Stuart portrait of George Washington now in Metropolitan Museum of Art. Known as "Gibbs-Channing" portrait.

Teaching the Book of Mormon

By Naomi Bailey, Nephi, Utah

To be a teacher in a Sunday School of the Church of Jesus Christ of Latter-day Saints is one of the most wonderful privileges that can come to anyone. Then to be able to teach the Book of Mormon is a special privilege. The book itself is an inspiration and when we consider the beautiful promise it contains to those who read it as it should be read a teacher has all the incentive needed to go forward and do his or her best to create a real love in the hearts of the boys and girls for this book brought forth by the hand of the Lord.

The Book of Mormon has never passed out of the hands of men of God. They knew the Gospel and appreciated the sacred nature of the writings. Of course no teacher will attempt to begin the year's work without having first read the book through. In this way he will better know just when to introduce into his lessons supplementary material that directly connects up with each particular lesson.

A teacher cannot teach what he does not know. Teaching invites constant growth and improvement. It is work that stimulates ambition and enhances personal worth. Teaching presumes concern, a painstaking effort to be richly prepared. Such preparation involves adequate collection of data. Four outstanding sources available to all teachers should be regularly capitalized.

It is surprising what ideas come crowding in when once we really set about to think a problem through. The law of association of ideas will always function if we but give it a chance. One thought suggests another until a whole train crowds into consciousness. Of course it calls for steam to start the train.

Great men of all time have been able to generate new thoughts. Outstand-

ing teachers must cultivate the same ability. Try thinking through any question that touches your experience. Your best ideas for your teaching will be your own; they represent you and make your teaching distinctive.

A second great source of ideas is good books. There is practically no subject upon which excellent material is not available. Through good books the teacher enriches his own ideas. Every teacher ought to read regularly and liberally. Thirty minutes a day will soon build up a generous background.

A third aid to teaching is the ability to see what goes on about us. Try checking any twenty minutes of your day to determine how many interesting items you can note. Note how Jesus drew upon His experiences and His environment for forceful illustrations. From beginning to end His teachings are full of rich concrete suggestions. Suggestions lie all about us every day. What have you noticed today of real interest?

The humblest man living has ideas which have never occurred to you. Everybody else is a little different from you. Conversation may always enrich one's point of view. And your great advantage is that you may select persons known through experience or training to have ideas. The wise teacher, like Socrates of old, goes about gleaning truths from others. Have you cultivated the art of tapping the rich resources of the minds of your associates?

There are many sources of supplementary material from which we can draw. Taking notes and keeping memoranda of helpful material can be brought into good use. Every so often articles of great interest on the subject of archaeological discoveries in South, Central and North America appear in the newspapers and magazines. The

story of Col. Lindbergh's discoveries on his trip south, could be made a very valuable addition to Book of Mormon lessons. Interesting information is found in the March (1931) Improvement Era on the discoveries in southern Utah. The story is told of the findings in one cave indicating that the crude dwellings had been inhabited by three distinct peoples of different periods. The cloth, pottery and implements of war of each race differed from the others.

In one cave the wall was covered with hieroglyphics showing that a record-keeping people once dwelt there. With careful study and preparation these facts can be added to the lesson in such a way as to be very impressive on the minds of the pupils.

One of the most interesting sources of material about the Indian as we know the Lamanite of today, is his religious legends. In the manual used for the course of study in the adult class of the Mutual Improvement Association there is one chapter devoted to Indian lore.

The religious legends of the Indian people hold a peculiar interest for all who have studied them. Indications pointing to a knowledge of Hebrew history and Old Testament teachings have challenged the attention and curiosity of many students who have made it their business to sift out if possible the solution of the problem of the origin of the Indian.

To the Latter-day Saints these myths and traditions have a significance deep and powerful, for in them may be new verification of the truth of the Book of Mormon and its coming forth.

The legends are very interesting. In all the Aztec and Toltec histories there are four characters who appear: the Tupis of Brazil claim descent from four brothers; the Nohuas of Mexico descend from four original families; the Sacs of the Upper Mississippi sprang from four men; the Navajoes believe that all Indians and white people lived together at one time, all speak-

ing the same language; the Queches speak of a country in the east to reach which, immense tracts of land and water must be crossed. There they say they lived in a quiet life and spoke a common language. Afterwards, continue the traditions, they left their primitive country under the leadership of certain chiefs and finally after a long journey they reached a place called Tula—across the sea. The Algonquins preserve a tradition of a foreign origin and a sea voyage. They offered an annual thank offering for a long time in honor of their safe arrival in America.

The Chilians assert their ancestors came from the west. The Mokee believed that we have a great father and mother who originated the race. The Cherokee Indians relate that a number of beings were employed in constructing the sun, which planet was made first. It was the intention of the Creator that men should live always, but the sun having surveyed the land and finding an insufficiency for their support changed this design and arranged that they should die. The daughter of the sun was the first to suffer under this law. She was bitten by a serpent and died. Immortality fled, men must die.

There are also interesting traditions of the Great Deluge and the Tower of Babel and the confusion of tongues and of a lost record. All this evidence brought forth by Latter-day investigators of the traditions of these Lamanites today can be used as an added proof that the Book of Mormon is true. The suggestion that the members of the class during the year collect all articles to be found on the subject of discoveries of the former inhabitants of these western continents will add to the interest of the lessons.

A prayerful, studious approach to this subject on the part of the teacher should result in fortifying the boys and girls of this department in their faith in the divinity of the Book of Mormon and in the restoration of the Gospel in these the last days.

Out of the Hands of Mobs

By Frank Steele

Night falls fast in the hills. Already the dusty roadway leading toward the tree-bordered creek and on through sleepy villages and towns to the city was merging into the deepening shadows. The soft air was fragrant with the perfume of flowers and far across the fields came the voices of children secure and happy in their play.

"A perfect evening!" exclaimed Elder Phillip Mower to his companion as they sat on the porch of the country home with its spacious sweep of yard, smooth and shining, relieved here and there with pleasing clumps of flowers and foliage.

"Perfect, Brother Mower. This is a beautiful land. I love its hills and its valleys; its tangled woodlands and its slow, sweeping rivers; its busy cities and restful villages; its sound and serene outlook; and its happy warm-hearted people," replied James Durant, senior companion and president of the conference.

It was September and the beauty and tranquility of the scene—the world was ablaze with the tints of early Autumn—drove out all pettiness from their hearts.

"It would seem that only joy and kindness could exist here, Elder Mower, and yet as that cloud in the west conveys a threat of a storm so does this great calm carry an uneasiness, an undertone of trouble that I have been feeling all day," said the senior missionary gravely.

"Why, I don't understand. We're safe here with Brother and Sister Lewis, are we not, and have we not a meeting advertised for tonight?" replied the younger man, out from Zion only three months.

"I do not wish to worry you, Elder, but we may have a little trouble tonight. It has been brewing for some

time. For years this particular country has been hostile."

"But, President Durant, you don't mean to say the people might get ugly—that they might—"

The young missionary hesitated searching the face of his companion and leader.

"Yes, they might give us trouble. I am fearful of it and my fears were confirmed this afternoon when Brother Lewis returned from town with the mail. He was told by his cousin that a mob was being organized to make it hot for the Mormon preachers tonight."

"Well, if that is the case, perhaps we had better be going. We can still catch the train into town," Elder Mower said, nervously looking at his watch. And added: "Don't you think that is the best thing to do, President?"

"No, Elder Mower, we will remain and hold our meeting, if we have a congregation, as announced. We are in God's service and He will not forsake us."

"But, President Durant, do you think the Lord expects us to walk right into trouble, to invite danger? Do you think . . . ?"

"I think nothing, Brother Mower," was the firm but kindly answer. "I know. I know He wants us to be strong and courageous, humble and trustful, in our ministry. If we are He will confound our enemies, even mobs . . . You will stay with me?"

The younger man, his two hands clutching the sturdy, homemade chair on which he was sitting, paused before replying. He was fighting a battle, a battle within, a tougher battle than any he had fought on the basketball floor at college, or one the football field or in the Wyoming cattle country where he frequently had spent his va-

cations working with a ranch outfit.

"You may go if you wish, Elder. Brother Lewis can still get you to the station in time for the train."

"I'll stay—of course."

The missionaries clasped hands. No words were spoken and yet they understood.

In the dark places among the trees the fireflies blinked. A mocking bird, somewhere deep in the woods poured forth its liquid tones, and in the sky a full moon shone. The moonlight seemed to fill the world as if God from His Heaven was bathing His handiwork in glory. So it seemed to the two missionaries as they emerged from the trees some distance from the farmer's home, strangely still but with a friendly lamp gleaming through the window of the sitting room.

They were met in the yard by James Lewis, a firm and trusted member of the church who had been baptized by that great missionary—Ben E. Rich. This experience tonight was not new to him. He carried a gun.

"Elders, we're going to have the mob onto us soon—no doubt about it. I can smell a fuss. I know these farmers. It's now past eight o'clock. Let's conceal ourselves in that clump of trees yonder." This greeting amounted to a command, for their tall, strong-jawed host had seemingly taken things into his own hands.

The missionaries followed him to the shelter looming dark in one corner of the yard. From this point, they soon discovered, they could see far across the field and yet be hidden themselves.

Soon two men, also carrying guns, appeared at the front gate.

"Are these friends or foes—are they coming to the cottage meeting?" whispered Elder Mower eyeing the pair closely.

"Don't get excited," the hill man said reassuringly. "These men are my neighbors and your friends." And so the mysterious arrivals proved to be. They promptly joined the trio

in the trees when one of them announced their allegiance this way: "We don't know much about you all, but we do know Jim Lewis and if you men are Jim's preachers we'll give him a hand in this little party. He may need a little help." And he grinned.

"It's mighty good of you men to come over," said President Durant warmly, shaking their hands as he spoke. "But we hope, we pray, that the thing we fear will not occur."

The minutes—they seemed hours to the young missionary from the West, as he later confessed—crept on. Then as the sombre-toned clock in the living room of the Lewis home struck nine the mob appeared. There were thirty or more of them and every one seemed to be carrying a gun of some sort.

They reached the rail fence surrounding the house and halted.

"The first one of that gang setting foot on my property," muttered Jim Lewis, "will be a dead man."

"And the next will be my man," whispered his neighbor. He was finger-gripping the trigger of his gun.

It was the Conference President who now spoke and there was a strange confidence in his voice.

"Brethren, there will be no blood spilled tonight. Furthermore, there will not be a shot fired. God will fight our battles as you will see. Keep cool and don't fire, men."

By this time the mobbers were conversing among themselves, their words being clearly audible to the little group concealed among the trees, a stone's throw away.

"Well, let's get on with the job," cried one.

"I'm for taking them out and whipping them."

"I favor the tar and feathers after the lash—they never forget that kind o' treatment."

"Say, have you all weakened? Didn't we come here to kill the 'Mormons?' Answer me that."

"Sure we did, Sam, but—"

"Well, let's do it. I've got the gun and the backbone, too, to do it." This was a half sneer.

"Listen here, Sam Parker, what right have you to talk about backbone and reflect on these other boys," cried a towering figure of a man elbowing his way into the center of the mob.

"That's right—cut it out, Sam, or we'll put you where you belong," a dozen or more warned angrily.

"And say, men, isn't it a bit cowardly after all for this crowd, citizens of our proud old state to go out at night armed to the teeth to lynch a couple of helpless white men, fellow Americans?"

The men were silent. Several guns dropped.

"That's 'Rusty' Cooke, Joe Cooke's boy, home from "Tech" for the vacation. Fine boy, 'Rusty'." whispered Jim Lewis to the missionaries as they watched the proceedings on the opposite side of the yard.

"Rusty", following up his gains,

continued: Let's lay off these preachers. This business is all wrong, men. Why, one is just a kid, a kid like I was when I started to play football for "Tech" and about like I was when our boys travelled West to play in California in the East-West game. We stopped at Salt Lake and were treated just like kings, and by whom? By the Mormons—Mormon college men, as white a bunch as you could ever wish to see."

"Rusty" stopped speaking. More guns dropped. More men grew fidgety.

"I guess you're right, 'Rusty'—it does look a bit dirty," one of the mob finally confessed in a sheepish voice.

His words seemed to find general approval for almost instantly the men dispersed and were soon lost in the shadows.

And as the tramp of their feet faded in the distance another group emerging from the friendly trees that had sheltered them during a critical few minutes, clasped hands. No words were spoken and yet all understood.

Mother April

Flowers:

"You cleansed our faces
With the dew,
And filled with sunshine
Each bright hue;
The wind you sent
In wafts sublime—
To give us perfume,
Beauty, rhyme—
Sweet Mother April!"

Grass:

"You coaxed each tiny
Rootlet out,
And thrilled each blade
Of grass to sprout;
A sword to cut the
Sod you gave—
Redeemed our clan
From Winter's grave!
Dear Mother April!"

Trees:

"You decked us out
In gay attire,
With leaves and blossoms—
Heart's desire—
Our sap you filled
With life and vim!
You stirred to action
Root and limb!
Kind Mother April!"

Birds:

"You beautified our
Natural home—
Made azure, heaven's
Vaulted dome;
Brought cricket chirp
And fieldmouse squeek;
Love to the strong—
Hope to the weak!
Great Mother April!"
—Weston N. Nordgren.



A STORY OF ZARAHEMLA

By *E. Heloise Merkley*

V

"You say you wish to prove yourself worthy of the hand of Orpah, by suggesting to me the way to eventually conquer and exterminate the Gadiantoners and by acting as a spy to help me do it," Gidgiddoni said.

"That is what I wish to do if you believe I am sincere," Jarom replied.

"And first, how do you propose to bring me information concerning them, if you are to cast your lot with us?"

"By appearing to them and to all Nephites also, except yourself, to be still one of them, and by staying with them except when I can bring you vital information."

"How will you keep them from discovering that you are really serving me?"

"By taking to them such information concerning your movements as will seem to them to be valuable but will not in any way enable them to gain an advantage over you. In other words by being half a spy for them while being entirely a spy for you."

"Is there not a great deal of danger in the course you propose to pursue, both from them if they discover or suspect that you help me, and from my people if they do not know you serve me, but discover that you are a Gadianton?"

"Whatever of baseness I have been taught among the robbers, cowardice is not part of it. And if I were naturally inclined to fear danger I should not now be a spy for Giddianhi. Besides, love such as mine for Orpah would wipe away

all fear so long as the danger I faced were for her sake. I trust that if any great difficulty should arise for me among the Nephites, I should be able to appeal to their Chief Captain for escape. And I trust the inspiration given by the God I have so recently learned to ask for help, to sharpen my wits so that I can escape the wrath of the Gadiantoners unless it be His will that I should pay with my life for the sins of my father and of my own past. What are you, anyhow, Gidgiddoni, Chief Captain of the Nephites, to talk to me of danger?"

"I am one who has faced it often fearlessly, but never without taking it into account. And I am one who never seeks it uselessly for myself or others, and who will never consent to accept service from one who fears it for himself. But since you are not afraid by training, nature, or because you love Orpah, we will dismiss that point. Tell me then, what course you propose that the Nephites follow to conquer the robbers."

Assured now, that Gidgiddoni believed in his honesty of intent, Jarom replied with earnest enthusiasm.

"There is one great weakness in the life of the Robbers which no one seems to have noted before. One great advantage which the Nephites have and which they have never used. It lies in the matter of food. We, living like savage Lamanites among the mountains, now even more savagely than the Lamanites ever lived, are dependent upon two sources of supply for our food. We can live upon such wild game as we can kill, or we can steal from you. And steal-

ing is much more the important of the two. Make it impossible for us to obtain food by plunder, and our very numbers will soon reduce the other source of supply and leave us famished, weak, and at your mercy."

Jarom stopped, for Gidgiddoni was pacing rapidly up and down the apartment as though he had forgotten that one was speaking to him. But as soon as Jarom ceased, he raised his head and exclaimed sharply: "Go on, go on. Tell me how we can do this. Tell me, I say, for I can't wait to think it out."

"The scheme is simple enough if all the Nephites can be made to co-operate, and if they have enough supplies now on hand."

"Speak it! Tell me what it is?"

"Command all the people of the Nephites who are now scattered in the land Northward and in the land Southward from sea to sea, to gather together all their provisions and animals and to come to some central place that can be well fortified. Order that they leave their lands utterly waste and desolate with not an animal upon them. Have them destroy their homes, waste their fields, and leave everything in such a condition that the Gadiantoners cannot cultivate the soil as they have been doing. For our men are lazy, except for hunting and fighting. They will not cultivate the ground until there is absolutely no hope of finding enough wild game to keep themselves alive. And if the Nephites leave no tools or animals, they cannot do it if they would. The rest depends upon how much supplies the Nephites can get together and upon how well they can be controlled to make those supplies last as long as possible. For it will take more than one year, perhaps more than two, before the game is gone."

Again Jarom fell silent, and this time Gidgiddoni continued for a moment to pace up and down and up and

down. Finally he raised his head and spoke again.

"I thank God," he said, "that you have suggested this thing to me. For if the Gadiantoners do not know our plans and fall upon us before we can get the people together, they can never beat us. As Chief Captain I am informed upon the resources of my people for times of war, and I know that if properly organized and controlled, they have now enough provisions to keep them alive and well fed for seven years. I am sure, too, that there are too many robbers to live so long upon wild game before it is exterminated. It depends then upon you. If you are true to Giddianhi, you can warn him to bring down his armies upon us before we can gather our resources together. Thus you can defeat us partially. If you are true to us, you can perhaps underestimate our resources to him, represent that we cannot live long without tilling the soil, and persuade him to give us time to get things in order. I shall go now, to Lachoneus with the messenger he has sent, and he will order the people together. And I shall trust that you have spoken truly to me and that you will speak falsely to your chief for the sake of right. Go now. You are Gidgiddoni's trusted friend."

The Chief Captain extended his hand, and during the long moment that Jarom's hand was clasped in its firm grip, the young man felt the tears of pride and love rise to his eyes. For Gidgiddoni had that rare gift of personality which stirs his subordinates to a devotion that is next to worship. And Jarom was stirred as he had never before been stirred by a sense of the greatest qualities in man. As Gidgiddoni released his hand with a smile of dismissal and he turned to depart, his loyalty to the cause he had embraced was trebled over what it had been before.

As he was leaving the room a servant outside the door beckoned to him to follow her. Jarom obeyed the sign and found himself in the presence of Orpah. She was standing near a table laden with all the richest and most delicate foods known to the people of Nephi.

"Will you remain with us while you are in Zarahemla and test the hospitality of Gidgiddoni?" she asked graciously.

Jarom had never seen her look so beautiful as she did now. Prompted by he knew not what impulse of love or vanity, she had dressed herself in a robe of the most becoming shade of dull grey blue, outlined with purest white, and she had left it open a little way at the neck and her hair, arranged in luxurious ringlets was partly twisted about her head while the rest fell over her bosom and shoulders. The loose sleeves of her gown fell open and revealed the transparent whiteness of her round-

ed arms. A single white flower nestled upon her bosom just below the opening at the throat. For a second Jarom found himself unable to speak for adoring her beauty.

Then he replied to her question. "I can remain a little longer today, but I must not stay here nor be seen coming and going after this evening. To Nephites and Gadianton spy as such must have very little intercourse with the family of my chief enemy."

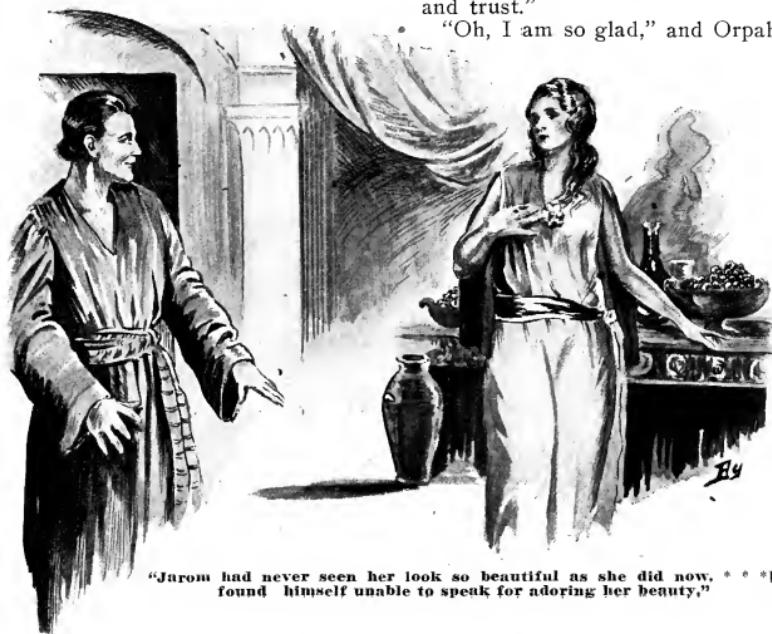
Orpah drew nearer to him, glancing about to be sure the servant was not in hearing and said in a low voice, "Then you are no longer in reality a Gadianton spy?"

"No longer a Gadianton in any sense. I am the friend and servant of Gidgiddoni, the Chief Captain of the Nephites."

"Did father call you his friend?"

"It was as his friend that he dismissed me with words of assurance and trust."

"Oh, I am so glad," and Orpah's



"Jarom had never seen her look so beautiful as she did now. * * * He found himself unable to speak for adoring her beauty."

hands clapped themselves together softly, "But I am forgetting. You must be famished. Please eat."

"If I were overfed, such tempting food would not go neglected," Jarom assured her, and then thoroughly enjoyed himself, with Orpah chatting gayly and exchanging with him looks that spoke far more than words, while he satisfied the craving that had gone neglected since the night before. Again he saw an entirely new side of her character, and thought that if he had not loved the Orpah who entertained children or the sad eyed maiden who pined for her home, or the sisterly guest who learned at last to love his beloved mountains, he must surely have worshipped at the shrine of this lovely hostess who entertained him so skillfully and provided such appetizing food when he was hungry.

Reluctantly at last he tore himself away from her presence to act as a spy for the Robber Giddianhi. As he was leaving she extended her hand to bid him farewell. He took it and looking into her deep grey eyes, was strongly moved to take her in his arms and declare with caresses the emotions that stirred him. But remembering that he had not yet proved himself worthy, he restrained himself, and ignored the call of her smile and glance. Pressing her hand then, as though they were friends only, he bade her farewell and turned to go. Softly her voice followed him saying, "God bless you, Jarom." Long afterwards he fancied in time of danger that he could hear the sweet tones murmuring those words, and always they brought comfort and trust.

The next few days were perhaps the most interesting Jarom had ever witnessed. But they seemed centuries long because he dared not be seen visiting at the home of Gid-giddoni, lest other spies of Giddianhi should observe him and think

him traitor. Twice after dark, he stole to the tree from which he had abducted Orpah, but on neither occasion did he succeed in catching a glimpse of her.

When the multitude of Zarahem-laites gathered to hear Lachoneus read the epistle of the Robber Chief, the angry enthusiasm of the people knew no bounds. Jarom, lost in the crowd, thrilled at the stirring shouts for battle that rose on every side of him. And he joined in them, not only to prevent himself from seeming suspicious, but because he was beginning to be thoroughly stirred with enthusiasm for the Nephite cause.

Lachoneus let the first wild clan-ors for war spend themselves and then began talking calmly to them of the other side of the question. And Jarom, listening, wondered. Was this man a Judge or a Priest that he should so strongly exhort the people to pray? Was he a politician or a historian that he should quote to them so much of the history of their people, using it all to prove to them that always in contests with their traditional enemies, now united with them as one people, or with dissenters of their own blood, only humility before God had ever won them the victory?

Growing more powerful as he gained their attention he rebuked them daringly for the sins they had committed, telling of their treatment of Nephi and Lehi and recounting to them the terrible days of famine and pestilence when Nephi had prayed God to rebuke them.

With the threats of the Gadianites fresh in their minds, he had no difficulty in moving them powerfully with the relation of such miraculous events as were still in their own memories. And when he closed with a strong exhortation that before they thought of war or defense they should repent and turn to God, every knee

was bowed as the vast concourse of people cried out that they would obey his words and the teachings of their prophets if God would help them in this time of stress.

Slipping away from the multitude about Lachoneus, Jarom hastened to another part of the country where Gidgiddoni was addressing his soldiers. Less of an orator than Lachoneus, but none the less a man of God, Gidgiddoni's message to his men differed only in manner of delivery and not at all in content from that of the Chief Judge. Nor was the ultimate effect any less remarkable.

Jarom visited other cities as the messages of their leaders were carried to the people in them, and always it was the same. Anger and cries for battle at the first news of the Gadianton challenge, then a sermon on repentance and trust in God, and finally the humbling of multitude after multitude.

Interested to know how far this might extend throughout the Nephite domains, Jarom still traveled farther and farther from Zarahemla, accompanying or following those who bore the commands of the Chief Judge and the Chief Captain. Sometimes it was a judge renowned for his knowledge of the law and of human nature, who carried the word. Often it was a captain of the army, whose blunt manners seemed no impediment to his power to influence his hearers. Even the priests of the church were sent out to carry the same powerful message. But Judge, or Captain, or Priest, everywhere the result was the same, until he wearied of hearing and seeing the same thing over and wondered when they would stop preaching and begin doing something.

He had followed the messengers far beyond the narrow pass and into the Northland before he remembered that the time Giddianhi had given

him before his return was almost up, and turned his face again toward Zarahemla.

Now he began meeting another series of messengers, following upon the heels of the first group. These were not orators, nor did they make long appeals to the people. They brought only the command from their leaders that the people from every city and division of the country except only Zarahemla and Bountiful should gather to these lands.

"Leave your homes utterly waste and bring with you every animal and particle of food that you have. Do not hurry, but waste no time. And leave nothing behind you. Remember, it is food that you must bring. All the food you can possibly gather together."

Brief and definite were the instructions, and always their carrying out began immediately. Swift as was his return, unhampered with supplies, the roads were already beginning to be crowded by people moving into Zarahemla and Bountiful before he got back.

Arrived at the land of Bountiful, he was moved to marvel at the enormous activity going on there. Builders, builders everywhere! Recruited from every portion of the mighty nation, they were erecting houses to receive the thousands who were called to gather here. And they were building substantially. And outside the lands, for miles and miles the soldiers were working as soldiers never worked before, throwing up vast walls as fortifications about the two great lands of Zarahemla and Bountiful.

Jarom was fascinated at the results of his suggestion to Gidgiddoni. He wished that he might stay and watch the transformation of the land, but his time limit was past. So he hurried once more into the mountains to report to Giddianhi as a spy.

(To be continued)

EDITORIAL



THE INSTRUCTOR

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PRESIDENT HEBER J. GRANT, EDITOR
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VOL. 67 APRIL, 1932 No. 4

The Prayer Meeting

The Teachers' Prayer Meeting Sunday morning should be a source of strength and power to those called to be shepherds of the Sunday School

flock. In a revelation given to Joseph Smith, March, 1829, the Savior says: "Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold there will I be in the midst of them—even so am I in the midst of you." This promise is still good and seems especially applicable to the teachers' prayer meeting, for the teachers meet "as touching one thing," viz., the teaching of His gospel that day. With such a promise of His presence, clothed with His Spirit and the Mantle of Service, no teacher can possibly fail.

The Spirit of the Work

The late President Charles W. Nibley, at a recent conference, stated that if he were young and had the attitude of mind that he had as an old man, and were given the privilege of expressing his greatest wish, it would not be "give me health, wealth, fame, honor, position—commendable as they all might be—but it would be give me the spirit of this work," which wish, the speaker proceeded to show, embodied all the other things and was the surest way of obtaining them. "To obtain and keep the spirit of this work," he said, "is the most priceless treasure and joy that can be obtained in this life or in the life to come."

In Pleasing Garb

In his letters on Africa, Henry M. Stanley tells that when he was passing through the forests, the most formidable foes he encountered, those that caused the greatest loss of life to his caravan and came near defeating his expedition, were the Wambutti dwarfs. These diminutive men had only little

bows and arrows for weapons, so small that they looked like children's playthings; but upon the tip of each tiny arrow was a drop of poison which would kill an elephant or a man as surely and quickly as a rifle. Their defense was by reason of poison and traps. They would steal through the dense forests, and, waiting in ambush, let fly their deadly arrows before they could be discovered. They dug ditches and carefully covered them over with sticks and leaves. They fixed spikes in the ground and tipped them with poison. Into these ditches and on these spikes man or beast would fall or step to their death. One of the strangest things about it was that their poison was made from honey. *It is thus that Satan wages his destructive warfare. Stealthily, under cover of darkness, by treachery, with weapons seemingly harmless, through the sweets of life, he comes.*—*The Christian Herald.*

Don't Run Out of Oil

Gasoline makes an automobile go, and if you run out of gasoline, the automobile stops. But if you put more gasoline into the tank, it runs again, and the motor is not damaged.

But suppose you run out of oil, which doesn't in itself make the car go, but makes the motor operate smoothly and quietly. Then the motor becomes overheated, the bearings burn out, and the car will not run at all until you

spend a lot of money on repair bills.

Good humor and a sunny disposition are much like the oil in an automobile. They won't in themselves keep you living, but how much more smoothly and more pleasantly you live when you have plenty of them! And how your life can be wrecked by allowing your good humor to run out, so that you become grouchy and discontented, like an overheated automobile engine!

Keep yourself well oiled with cheerfulness. Don't allow yourself to operate without this wonderful lubricant. It will save you lots of trouble and repair bills.—*Sunday Magazine.*

Ship of Joy

By Bertha A. Kleinman

Turn the dial to *Smiling Station*,
Shine or static, leave it there,
And let in the golden flood-tide
Of the good things on the air.
Search your soul for something sunny,
Give it voice and send it out,
Till the arc of *Smiling Station*
Is too full of joy for doubt.

To the islands of the ocean,
To each mighty hemisphere,
Keep the *Ship of Joy* embarking
On its embassy of cheer.
Lift your aerial to the star-dust,
Get the angles on the air,
Smiling Station is God's threshold,
And He hears your singing there.

SIGNS OF THE SECOND COMING OF CHRIST

"When Jesus spoke to his disciples in answer to their query: "Show us when the end of the world shall come, and the time of thy coming," he told of certain signs that would indicate the time of his coming, the very signs that the world, if they only had eyes to see, could be beholding today: Said he: Judge the matter even as you would judge the coming of spring. When you see the fig tree putting forth its leaf, ye know that summer is near, and so when you see these signs, you may know that the coming of the Son of man is nigh at hand. I believe that the Lord Jesus Christ was just geologist enough to know the time when this earth would quake, when the processes of nature should go forth to cause great upheavals, and knew the hour, just as an astronomer can predict the time of eclipse. The Lord Jesus knew when that would happen, and he knew it was coincident and immediately preceding the wonderful events that would happen in preparation of his coming."

—Melvin J. Ballard.

We discover the facts of science by investigation; become acquainted with the beauties of art and nature through appreciation; acquire philosophy by meditation; and learn the truths of religion by inspiration.—Nephi Jensen.

SUNDAY SCHOOL DEPARTMENTS



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General Superintendency: David O. McKay, Stephen L. Richards, and Geo. D. Pyper

Prelude

Andante.



MARY A. PACKHAM,
Blackfoot, Ida.

SACRAMENT GEM FOR JUNE, 1932

"Come follow me" the Savior said;
Then let us in His footsteps tread,
For thus alone can we be one
With God's own loved begotten Son.

Postlude



CONCERT RECITATION FOR JUNE, 1932

(See new plan published in February number; recitations for June in department sections, this issue.)

MOTHERS' DAY

Sunday, May 8th, is Mothers' Day; one of the most sacred days of the year. Published herewith is a suggested program for the Sunday Schools throughout the Church. It may be that numbers more suitable to local conditions may be substituted for some of those listed. Local superintendents should feel free to make any changes which will read more meaning into the observance of this particular day.

It is suggested that for this occasion special consideration be given to the matter of ushering. It is altogether fitting that young men escort all mothers to the places of honor which may be assigned them for the day.

It is suggested further that early assignments be made so that careful preparation will insure an excellent rendition of parts assigned. Helpful materials will be found following the program in this issue, as well as in a Mothers' Day booklet to be prepared through the Deseret Book Company. Public libraries will also have available inspirational material in keeping with the spirit of the day.

If presentations are made they may well take the form of a suitable card, the booklet which is being published through the Deseret Book Company, or flowers suitable for the occasion. The white carnation is generally regarded as the most appropriate emblem among flowers.

So much sentiment attaches to the name Mother that it is frequently difficult to keep this Mothers' Day from becoming sad in its sweetness. We urge that a tone of happiness be carried throughout the exercises of the day. After all, the day is intended to pay honor to the thought of motherhood and to make our mothers who are still with us happy.

The following suggestions in the matter of preliminary music, suitable songs for the occasion, and kindergarten and primary feature suggestions, are offered in the hope that they may be helpful to those who have the program in charge.

Mothers' Day

Preliminary Music (See Introductory Notes.)

Song: "Love at Home." (D. S. S. Songs, No. 46.)

Prayer: A Son.

Song: Special Mothers' Day song.

Two and One-half-Minute Talks:

Why We Observe Mothers' Day.

What Makes Mothers So Wonderful.

Sacramental Service.

Singing: Special Selection.

Concert Recitation.

Special Features:
Kindergarten, or Primary Department,
or Both.

Solo: "That Wonderful Mother of
Mine."

Ten Minute Address: A Tribute to
Mother.

Introductions and Presentations: (See
Introductory Notes.)

The Oldest Mother Present.

The Mother of the Largest Family.

The Greatest Number of Generations.

The Youngest Mother.

Our "Teacher" Mothers.

Singing: "Let us Oft Speak Kind
Words To Each Other." (D. S. S. Songs,
No. 265)

Benediction: A Daughter.

Mothers' Day Suggestions for Kinder-
garten and Primary Departments

(Where Held Separately)

Songs:

"Father's and Mother's Care"—Song
Stories by Patty Hill.

"I Know a Name"—Kindergarten and
Primary Songs by Thomassen.

"It's Mother's Day"—The Instructor,
this issue.

"Ma," in March Instructor.

"Mothers' Day"—Songs in Season.
(Words must be adapted to fit the day.)

Poems for individual children represent-
ing the group.

(1) Mothers' Day.

I'm glad that once in every year

We set aside a day

To say, "I love you, Mother dear,"

In every way we may.

We love our mothers all the time,

But oft forget to say

How dear they are; and so I'm glad

Of Mothers' Day, in May.

—Julia M. Martin.

(2) Mothers' Day.

How can we show our mothers

That we love them truly, pray;

Do we have to wait the whole year
through

Till it comes to Mothers' Day?

Is there only one way, with a flower, to
say

That we love them passing well?

Must we wait and stay till Mothers' Day
Our honor and love to tell?

No no, and a thousand times no again!

We can show it in many a way,
By the things we do, if we're kind and

true,

We can tell our love each day.

(3)

It was a lovely thought of God's
To give to me my mother.
I've looked and looked most everywhere
And there isn't such another.

(4)

I know the nicest lady
Of any anywhere
She is my 'own dear Mother
And she's sitting over there.
—Selected.

Verses and Acrostics for Several Children.

(1) My Mother.

Who fed me from her gentle breast,
And hushed me in her arms to rest,
And on my cheek sweet kisses prest?
My Mother.

When sleep forsook my open eye,
Who was it sung sweet hushaby,
And rocked me that I should not cry?
My Mother.

Who sat and watched my infant head,
When sleeping on my cradle bed,
And tears of sweet affection shed?
My Mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye,
And wept for fear that I should die?
My Mother.

Who dressed my dolls in clothes so gay,
And taught me pretty how to play,
And minded all I had to say?
My Mother.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My Mother.

Who taught my infant lips to pray,
And love God's holy book and day,
And walk in wisdom's pleasant way?
My Mother.

And can I ever cease to be
Affectionate and kind to thee
Who was so very kind to me,
My Mother?

When thou are feeble, old and gray
My healthy arm shall be thy stay,
And I shall soothe thy pains away,
My Mother.

And when I see thee hang thy head,
'Twill be my turn to watch thy bed
And tears of sweet affection shed,
My Mother.

A Story for a Child to Tell.

George Washington's Love for His Mother.

George Washington's home was near the Potomac River. Every spring a ship from England sailed up the river. George loved to watch the boats and spent many hours at the dock. He came to know the captain and talked with him about life on the ocean and in foreign land.

One day George told the captain that he would like to become a sailor. The captain said that if his mother and brother would give their consent George might become a sailor on that very ship when it sailed away.

George hurried home. His brother Lawrence thought that the experience would be good for him. His mother said that George might go if it was his desire.

The day the ship was to sail George and his mother went together to the dock. George's trunk had been carried on board and he was very excited and happy. When he went to say goodbye to his mother he saw tears in her eyes. George quickly said, "Mother I am not going away. I can see that it will make you unhappy."

George had his trunk taken off the ship and went home with his mother. Her happiness meant more to him than his own desires.—Adapted from "In The Child's World" by Paullson.

Guess Who!

(For seven little boys, six of them to carry letters to spell Mother.)

First Boy:

We're telling you of someone's name
That has six letters in it;
And when we show the things she does
You'll guess it in a minute.

Second Boy:

Mends our stockings every day.

Third Boy:

Oils our carts so we can play.

Fourth Boy:

Thanks us if we help her out.

Fifth Boy:

Has a kiss for frown or pout.

Sixth Boy:

Each day plans a new surprise.

Seventh Boy:

Reads stories; sings lullabies.

All:

Our Mothers!

—Sarah Grames Clark.

References for additional Mothers' Day suggestions:

1. Mother—An Acrostic, May, 1925,
The Instructor.

2. How to Celebrate—Primary Plans and Projects, by E. P. Beamis.

3. *The Instructor*, for March, 1930, page 165.

Kindergarten Department, *The Instructor*, March 1932.

Mothers' Day

The honor of suggesting this festival is due to Miss Anna Jarvis of Philadelphia, who in a public meeting in 1907 proposed the wearing of a carnation on the second Sunday of each recurring May "in honor of the best mothers—your own." If one's mother be dead, it is befitting the flower shall be white; if she be living, it may be of any color. Philadelphia was the first city to observe this feast, May 10, 1908. Since then state after state has taken up the celebration. Observance of the day began in England as early as 1913, and through the activity of Miss Jarvis an international organization to promote the recognition of the day has been formed. —Lincoln Library of Essential Information.

In May, 1913, Pennsylvania made it (Mothers' Day) a state holiday. On May 10, 1913, a resolution passed the Senate and the House of Representatives to make the second Sunday in May a national holiday "in memory of the best mother in the world, your mother." * * * The second Sunday in May is observed in all churches irrespective of creed, and the previous Friday is observed in all public schools. The previous day it is observed in business establishments. It is observed through some distinct act of kindness, visit, letter, gift or tribute showing remembrance of the mother to whom general affection is due." It is also observed as Fathers' Day and "is designed to perpetuate all family ties." Its slogan is in honor of "the best mother who ever lived." The badge of the day is a white carnation. —The Americana, Vol. 19, page 512.

Mothers' Day Materials

Quotations:

"What are Raphael's Madonnas but the shadow of a mother's love, fixed in permanent outline forever?"

—T. H. Higginson.

"It is generally admitted, and very frequently proved, that virtue and genius, and all the natural good qualities which men possess, are derived from their mothers." —Hook.

"Men are what their mothers make them." —R. W. Emerson.

"The instruction received at the mother's knee and the paternal lessons, together with the pious and sweet souvenirs of

the fireside are never entirely effaced from the soul." —Lamennais.

"If you would reform the world from its errors and vices, begin by enlisting the mothers." —C. Simmons.

"Many make the household, but only one the home." —James Russell Lowell.

"Youth fades, love drops, the leaves of friendship fall; But a mother's secret hope outlives them all." —W. P. Willis.

Poems:

A Mother's Love!

If there be one thing pure
Where all beside is sullied,
That can endure
When all else passes away;
If there be aught
Surpassing human deed
Or word or thought,
It is a Mother's love.

—Marchioness de Spardara.

Before It Is Too Late

If you have a gray haired mother
In the old home far away,
Sit you down and write the letter
You put off from day to day.

Don't wait until her weary steps
Reach Heaven's pearly gate;
But show her that you think of her,
Before it is too late.

If you have a tender message,
Or a loving word to say,
Don't wait till you forget it,
But whisper it today.

Who knows what bitter memories
May haunt you if you wait,
So make your loved one happy
Before it is too late.

The tender word unspoken,
The letters never sent,
The long forgotten messages,
The wealth of Love unspent;

For these some hearts are breaking
For these some loved ones wait,
Show them that you care for them
Before it is too late.

Suitable Music for Mothers' Day.

- I. A Mothers' Day Service called, "Tributes to Mother," consisting of solos, duets, and choruses.
- II. A similar one entitled "Famous Mothers."
- III. "In Praise of Mothers," another fine one.
- IV. The following are good solos.

1. Mother Mine—E. S. Hosmer. (Ditson, Pub.)
2. Mother, My Dear—Bryceson Tre-harne. (Harold Flammer, Pub.)
3. A Message to Mother—Carl Lamson. (Ditson, Pub.)
4. Mother 'O Mine—Tours. Words by Kipling. (Chappel-Harms, Pub.)
5. Mother My Own—Caldwell. (Boosey and Co.)
6. Mother—Speaks. (Shirmer.)
7. "Ma"—The Instructor for March, 1932.

(All these selections may be secured from the Publishers or through your local Music Co.)

V. Songs My Mother Used To Sing—by Wakefield Smith, might be used as an organ prelude.

SUPERINTENDENTS—ATTENTION

Are the teachers in your Kindergarten Department using the new text book, "Life Lessons For Little Ones?" If not, please have them send in their order at once to the Deseret Book Store in Salt Lake City. The price of the book is 50c. This text replaces "Sunday Morning in the Kindergarten" which has been used for a number of years past in this department.

TWO AND A-HALF MINUTE TALKS

The Purpose of the Talk and the Central Idea.

The speaker does not have himself in mind when he is giving a talk. He is trying to get a definite response from his audience. "For a speech," said Beecher, "is not like a Chinese fire-cracker, to be fired off for the noise it makes. It is a hunter's gun, and at every discharge he should look to see his game fall." The Spoken Word, Brigance, p. 50.

In deciding upon the purpose, the speaker must consider the speech situation; the speaker, the audience, the occasion, the subject. What is the state of information of the audience and their attitude toward the subject? What are their prejudices, beliefs, etc.? What are their interests in the subject, and how may he appeal to them? What are the time limits and what may the speaker do within them? What is suitable to the occasion? Does the subject itself impose limitations or condition the treatment?

With the speech situation in mind, the speaker must decide what he wants the audience to feel, to think, or do. He should write out a statement of his purpose in sentence form. It should be clear and definite and contain a specific statement of what he wants and a general

statement of why he wants it. In the speech itself, the statement of purpose should be used frequently, but without monotony. The audience should know that it is being asked to do something.

The speaker should then write out the Central Idea of his talk. The purpose is the response desired of the audience, the Central Idea is the thought, the proposition, which, if accepted, the speaker believes will lead the audience to make the desired response.

The talk itself should contain nothing that does not support the central idea. The central idea once fixed upon determines what shall be included in the talk and what shall be omitted. Everything must bear on the central idea.

The Central Idea should interest, inform and convince.

AN EVIDENCE OF LOYALTY

The miles traveled by Sunday School officers and teachers attending Union Meetings in scattered districts indicate something of the loyalty and zeal of our workers in the great Sunday School Cause. This is strikingly illustrated by Superintendent C. O. Wight of the Alberta Stake, Canada, in commenting on his annual report for 1931. He says in part: "By an analysis of the attendance from each ward, I arrived at the following: Beazer, with 14 officers and teachers, and 81% attendance, traveled 3026 miles during the year to attend Union Meetings. Woolford came next with 51% attendance for 14 officers and teachers and they covered 1518. Leavitt was third with 50% and so on down the line as to percentage of attendance. Hillspring traveled the greatest distance, viz., 3648 miles. The grand total of miles traveled by the Sunday School Officers and Teachers of this Stake reaches 23,518 miles or 2,000 miles less than Around the World. This gives you also some idea of what the Stake Board does when it makes a complete visit to all these Sunday Schools, at least twice a year, and some times we have covered every school three or four times each year, as I did personally last year."

If all superintendents would analyse their reports as Elder Wight has done there would be shown a total of miles traveled that would be truly surprising. And this travel record represents only the starting point in the marvelous work performed by our loyal, self-sacrificing Sunday School Officers and Teachers. Add to this the time spent in the preparation of lessons, the Union and class periods and the service cannot be duplicated by any people on the face of this whole wide earth.

TEACHER TRAINING



George R. Hill, Jr., Chairman; James L. Barker and J. Percy Goddard

UTILIZING RELIGIOUS EXPERIENCES AS "AIDS IN TEACHING"

Euclid developed the principles of geometry from observation and original experience. Aristotle broke the trail into the realms of botany and zoology when he established his botanical and zoological gardens for the laboratory study of biology.

From primitive times to the present the most effective systems of learning have utilized direct experience with nature and with life. The high degree of skill and craftsmanship developed by the apprenticeship system of teaching the manual of arts and trades is a tribute to its soundness as a method of teaching.

Throughout modern educational practice and procedure runs the same great principle. It reiterates the conviction that education must prepare man for life; therefore, it must be like life—dynamic and not static.

Education is recognized as a short cut to experience. It aims, therefore, to utilize "experience" as a means of teaching. Science is taught chiefly in the laboratory where pupils come into direct contact with the principles, materials and processes of science. This direct experience develops habits, skills and attitudes which the learner can utilize in solving other problems of life. Animal husbandry and poultry management are taught by methods which bring the pupil into direct experience with and observation of animals and fowls. Domestic art and science utilize direct experiences with home management. Art, painting, sculpture, music, language, mathematics are all taught by the "experience" method.

In religion only is this method neglected. But religion should be the foremost exponent of this principle of teaching, because no realm of human thought and interest can compare with religion in the richness, variety, intensity and importance of experience to be re-created from it. In no field of human endeavor can the individual by himself gain more readily an authentic assurance of the validity of the principles he is taught than he can in religion. Or in old-fashioned language: nowhere can the individual gain a testimony of the truth more readily than he can in religion.

And what is the process? "My doctrine is not mine, but his that sent me. If any

man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

There is the challenge for you! If you want to discover religious truth, take it into the laboratory of life and use it. By this process each of us can know on the authority of his own experience, and that after all is the authority upon which one must rely.

"Experience is the best teacher." We learn to do by doing.

Children yearn for experience, and prefer above all other methods of teaching those which bring them into experiences with life. The more direct that experience is the better.

On every hand can be found manifestations of the power of this yearning over the lives of men and women, young and old. The popularity of athletic contests, motion and talking pictures, still pictures and stories arises from this desire for experience and from attempts to find satisfactions in these pursuits.

This yearning for experience is a declaration of need. It is an index to interest; an offer of attention and obedience. It is a magic wand which can give you control over order and discipline and in fact, ultimately over human destinies, if you will use it intelligently and wisely. It is an evidence of humility and teachableness; a motive for hard work and unceasing activity. It is the mainspring to action and the driving power behind the will to learn!

Why is experience so alluring? Because in it is found the promise of the abundant life.

It is high time teachers of religion were stirring themselves to the importance of making their class rooms and all their contacts with their pupils teem with "life" and with living, pulsating realities. This can be done by re-creating for their pupils the profound religious experiences which have stirred the souls of men from the beginning of time.

Fortunately, this brings us to the fundamental principle of how to re-create religious experience. It is: "Become so thoroughly saturated with them yourself that you will be the personific action of enthusiasm, fervency and sincerity. Then and then only will what you say and do ring true with the immortal harmonies of testimony. If your pupils have any rights at all, they have this supreme and inalienable right: To demand that their

teacher be genuinely sincere and have an abiding testimony of the Gospel. With this foundation the rest is simple!

Every bit of material for religious education which you touch will spring into life. Throughout it all you will see inspiration in abundance; experiences without number.

In setting about to utilize the "experience" method of teaching religion every teacher is interested in the practical problem of discovering what resources of religious experience are offered by the course of study and lessons he is to teach: As a convenience in making this survey, consider the following three general classes of experience:

1. Actual Experience.
2. Vicarious Experience.
3. Memory Experience.

One readily understands how direct contact with and observation of things and how personal activity in genuine, real-life situations give one "actual experience." The point of importance to the teacher of religion is to note the specific activities which his pupils can engage in which will give them "actual religious experience." Consider for example, what facts, principles or truths, can be learned and what skills, habits and attitudes your pupils can develop from first-hand experience with the following: Personal, private prayer; public prayer; the sacramental service; two and one-half minute talks; baptism for the living and the dead; regular attendance at religious services; at ward, stake and general conferences; ward teaching; home and foreign missionary service; paying tithes and offerings; observing the Word of Wisdom.

"Vicarious Experience" offers an extremely interesting and fascinating study. It is not so potent as "actual experience," of course, but since actual experiences are not available as means of re-creating all types of religious experience, we must resort to "vicarious experiences," that is to experiences others have had and which we can imitate by action, as in drama or pageant, or by imagination as by seeing a picture of or hearing a story about the experience. Religious dramas and pageants are profitably utilized in teaching religion, because by imitating the original characters and their experiences pupils learn most vividly what the originals saw, heard, said, felt and did. Such sharing of experience is the next thing to being the originals and having their experiences.

One of the principal ways of gaining experience vicariously, through the use of the imagination, is by reading stories or by hearing them told. One need only watch children at play to discover how potent this method is. They will re-enact

the stories they hear about cow-boys and Indians, knights and soldiers. In this way and by imitating the occupations of their elders by playing at house-keeping, baby-tending or at store-keeping and crop-harvesting, they gain experience vicariously.

Another important "aid" is found in pictures and sculpture. In fact, the field of visual aids is so extensive and so rich as well-nigh to defy exhaustion. This field in addition to paintings, photographs, motion and talking pictures, films and slides, includes maps, charts, diagrams, outlines and sketches. These latter reach into the class which Professor Weber in his book entitled "Picture Values in Education" calls "Memory Experience."

"Aids in teaching" which provide "memory experience" consists of symbols which stimulate the memory to recall past experiences and ideas and which aid in reconstructing them thereby making it possible for us to re-live them. Virtually every lesson contains something which is worthy of being captured and kept for the future by the use of symbols such as sketches, charts, outlines, diagrams, graphs or at least by apt words, phrases and clauses.

Similes, metaphors and other figures of speech and even gestures and grimaces are valuable because they lend vividness, concreteness and imagery to language and language is the cement which holds our fragmentary images, experiences and ideas together so they can be built into an artistic, life-like whole. Thereafter the structure is preserved by language and when re-created, language is the chief medium.

The teacher who adopts the "experience" method of teaching sets out upon a most fascinating and absorbing career. In it there is opportunity for all the creative genius and artistic self-expression of which man is capable. In it he uses all the Fine Arts as well as the materials developed by science and educational research. His craftsmanship is displayed by the artistry with which he correlates the available "aids" into a true specimen of life in all its beauty and truth. His joy comes when he finds his power growing and when he sees his pupils grow in character, faith and spirituality.

Union Meeting Assignment:

Select from one of next month's lessons one which can be effectively developed by the "experience" method. What "actual," "vicarious," "memory" experiences can be utilized? What pictures, stories, poems, songs? Correlate these into one unified lesson in such a way that the objective will be impressively established.

CHORISTERS AND ORGANISTS

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

POSSIBILITIES AND LIMITATIONS OF THE CHILD VOICE.

"Musically, the powers of the child are limited only by the ability of the teacher to suggest, to direct, and to inspire."

"Rightly used, the child voice is the most beautiful of musical instruments and has an infinite capacity as the medium of self-expression."

Children, especially, should be taught to do things without discussion as to the reason or method underlying the doing, since they have the faith to accept our teaching.

The young voice must be used carefully, singing lightly. More power will come gradually and with practice. When the voice has the proper quality or has been "placed" we should try, with the utmost care to secure more power, but not at the expense of pure tone quality. Children should always sing easily.

In singing, facial expression should be pleasant. Stiff, uncomfortable attitudes should be avoided. Good singing demands proper relaxation of the whole body, and especially of the neck and lower jaw. Any rigidity or tension is hurtful. This may be observed in the group by bodies stiffly held, by chins thrust forward, by frowning, and by the prominence of neck muscles or of veins.

The ideal to which some directors still cling—that boys' singing should be hearty and vigorous—is at times hard to overcome, because, for a while, the effort to produce good tone seems to result in a loss of freedom and spontaneity. The latter condition, however, will not persist if right methods are faithfully continued.

Before long there will be greater freedom and spontaneity than before.

The thick hard, forced noisy tone of boys and girls does not blend in harmony, and possesses no merit save that which accompanies mere force. It is wholly incapable of expressing fine thoughts and emotions, and is responsible for many faults. Among these are lack of concen-

tration and interest, singing out of tune, poor interpretation, and small repertoire. It is fatiguing, and eventually ruins the voice.

Good tone is never hard, forced or pushed. Instead, it should be mellow, lightly poised, and sustained. Quality and, with practice, quantity of tone is thus produced, and the voice is refined, beautiful, easily controlled and expressive. It is pure and resonant, and blends well in harmony. Being produced without strain, no injury is done to the delicate muscles, and the vocal organs are thus preserved and strengthened for lifelong usefulness.

In general there are two kinds of children's voices, or, rather, ways of using them. First, the coarse, loud forced untrained sort, "the chest voice," which is rather low in pitch and which grows more and more strained as the pitch goes higher; second, the beautiful voice which utilizes the quality of the light "head voice" and blends it throughout the whole range. The latter process eliminates the "breaks" which are so apparent when the voice is pushed upward. The "chest tones" of children are not to compare with those of some women. The latter are often very beautiful, and full of a sympathetic quality that is soul stirring. The "chest tones" of children on the other hand, are wholly devoid of emotional elements.

The direction to sing softly needs explanation. How softly should children sing?

Softly and loudly are only relative terms. The soft singing demanded is not necessarily that which at times musical interpretation requires, but is that which is needed to prevent the voice from being forced. The softness required is that which is needed to produce the head voice, and as long as the head voice is maintained the singing may be of any degree of power that is consistent therewith.

With these few suggestions, it is hoped that more care and attention will be given to the child voice and its possibilities.

The efficient chorister and organist is loyal to the General Board, the Stake Board and his own school, which will compel his attendance and preparation at Union Meeting.

'Tis Mothers' Day

Lento espressivo.

Words & Music by
GEORGE H. DURHAM.



Molto Esp. ppp riten Car - na-tions bring, 'tis "Mothers'"
mf poco rit.



Day,"' And may each fond heart say..... "O Moth - er
rit, mp



a tem. mf poco riten poco allar
Dear," we're fond of you, For you're so kind and
a tem. mf ff

true, "Moth-er Dear," "Moth-er Dear," Words nor flow'rs can nev - er
 8 va
 attaca f R.H.
 riten marcato mf f espr. dim. rall. mp
 riten meno mosso f mf mf
 tell.....How much we love and cher - ish you, "Moth-er dear."
 ben marcato
 riten mf f mf riten esp. poco riten
 Largamente ff mf
 Moth - - - er Dear.....
 ff 8 va.....
 Largamente ff riten
 pp

GOSPEL DOCTRINE

General Board Committee: George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack

LESSONS FOR JUNE

Concert Recitation for June, 1932

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 15:25-26.

Lesson Subjects for Last Six Months of 1932

21. Relationship to Our Dead.
22. The Home.
23. Loyalty to Country.
24. Free Will Offerings.
23. Reality of Modern Revelation.
26. Progressive Revelation.
27. Attitude of the Church Toward Education.
28. Omnipotence of God.
29. Man an Assistant to God.
30. The Findings of Astronomy.
31. The Findings of Geology.
32. The Findings of Geology.
33. The Findings of Biology.
34. The Findings of Anthropology.
35. The Findings of Psychology.
36. The Findings of Medicine.
37. The Findings of Electricity.
38. The Findings of Mechanics.
39. Present Status of Scientific Achievement.
40. Man's Eventual Mastery.

First Sunday, June 5, 1932

Lesson 17. Initiatory Requirements.

Text: Sunday School Lessons, No. 17. Religion to the Latter-day Saint is as real as the earth upon which he stands. It is governed by law as literally as any other natural phenomena. Its reward can be obtained only by obedience to the irrevocable laws upon which they are promised. No individual is exempt.

The actual necessity for compliance with law is seldom thoroughly understood, and commonly only very slightly or not at all. There are but few people, for example, who turn the dial of a radio receiving set who can explain the intricacies of the mechanism by which the results are accomplished. Again, there are very few people who perform the simple task of taking a telephone receiver from its hook who can explain the basic principles of it. About all the average man knows is that when he obeys, the results are forthcoming.

Likewise, the religious man does not pretend to know the reasons for all of God's requirements. He, like others, knows that when he obeys, the desired results follow.

The following suggestions may assist in developing the subject:

1. Name ten things that you do in your daily life, the reasons for which you do not know.

2. What would be your opinion of an individual who refused to turn the electrical switch in his home until he became familiar with all of the principles of electrical illumination?

3. If mankind should refuse to obey any and all forms of natural law until they were understood, what would be the effect of this attitude upon human progression?

Second Sunday, June 12, 1932

Lesson 18. Sacredness of the Human Body.

Text: Sunday School Lessons, No. 18. The human body is the most marvelous mechanism of God's creations, and if for no other reason, it should be guarded with utmost care. The body is closely associated with the spirit. Abuses of the body commonly result in injury to the spirit, and mind also. The body is a gift from God to man, perhaps chiefly for the purpose of housing his spirit.

1. In what respect is an individual ungrateful who wilfully injures or destroys a choice gift?

2. Do you know of people who are so fully addicted, say to the use of tea, or coffee, or tobacco, that they feel they cannot get along without it?

3. In what way does an enslaving habit postpone progression?

4. Cite experiences in which prayer has assisted the offender to overcome bad habits.

5. Have you an opinion concerning the meaning of the term "conspiring men" as used in Section 89 of the Doctrine and Covenants?

Third Sunday, June 19, 1932

Lesson 19. The Marriage Covenant.

Text: Sunday School Lessons, No. 19. As viewed by the Latter-day Saints, the marriage covenant is sacred in the sight of God, and when properly performed will endure forever. The home is the basic

unit of society, and of civilization. Large families of properly reared children are an honor to the parents, also to the community. The following are suggested as helpful:

1. What effect would failure of marriage as an institution have upon society?
2. What can be done to discourage the divorce evil?
3. At what age should a child first be taught the desirability of temple marriages?
4. What are the advantages of members of various churches marrying among themselves?
5. What can you do to encourage temple marriages?

Fourth Sunday, June 26, 1932

Lesson 20. Life Beyond the Grave.

Life upon the earth is merely an inci-

dent in man's existence. He lived for ages with the Father before he was born and will live eternally after death. After the resurrection, the human body will be bereft of all its imperfections. The time at which man will be perfected in the presence of the Father will depend upon the degree of man's faithfulness to the commandments of God. The following may be helpful:

1. From what sources do we obtain information concerning the resurrection?
2. Cite evidence to prove the reality of Christ's resurrection.
3. What is known concerning the nature and the abode of man's spirit between death and the resurrection?
4. What are the principal factors that will determine the rate of man's advancement after the resurrection?

LIBRARIES



T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

"Columbus Came Late"

"Columbus Came Late," an intriguing title for a book, is it not? And for downright interest and enjoyment, the book is one of the best it has been my pleasure to read.

Now what do you suppose Columbus came late for? There always has been and there now is the thought and belief on the part of the majority of the world's population that the outstanding civilizations of the world had their beginning and reached their zenith on the Eastern hemisphere.

Now comes along one Gregory Mason who claims that before Columbus even dreamed of sailing westward, there flourished in South, Central and North America, civilizations that in many ways were superior to any civilization that the East ever knew.

You basket ball fans will no doubt be surprised to know that the Americans of many centuries ago, played a basket ball that was more difficult to win and more strenuous than the game over which we now become so enthused.

Such topics as "America Grew Up Alone;" "Americans Were One People;" "The Rule of Religion and Science;" "Astronomer—Priests;" "Ancient America Was Built by Business Men;" "The World's Most Successful Experiment in

Socialism;" "Not too late to Discover America;" etc., are discussed with clarity and vigor, and with a well sustained interest. There are few novels so full of romance and interest as is this book. Nineteen photographic illustrations enhance the value and interest, and create in one the desire to become an "Ancient American Civilization" fan along with the author.

Our readers who are interested in the "Book of Mormon" and research in connection with its story and history will find this book to be one of the best things that has yet appeared to substantiate the facts of the Book of Mormon with regard to the Nephitic civilizations.

Mr. Mason and others who are devoting their time and their talents to the discovering and disclosing our ancient American Civilizations are to be commended and congratulated. May they have more power and more success.

We commend "Columbus Came Late" to our readers as one of the most fascinating books that has ever come to our notice. Book of Mormon teachers especially should avail themselves of the lesson enrichment material which this book contains in abundance.

Author, Gregory Mason, Publisher—The Century Company, Price \$4.00. Sold by the Deseret Book Company. T. Albert Hooper.

MISSIONARY TRAINING

General Board Committee: *Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Charles H. Hart*

LESSONS FOR JUNE

Concert Recitation for June

(Sixth Article of Faith.)

We believe in the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

First Sunday, June 5, 1932

Lesson 19. The Church of Jesus Christ of Latter-day Saints.

Text: Sunday School Lessons, No. 19. References: Chapter 12, "Essentials in Church History," Joseph Fielding Smith. Any available History of the Church.

Objective: The purpose of the Gospel is to save mankind; for effective accomplishment it must find expression through organization.

Suggestions to Teachers:

Assign for study and class discussion some such questions as the following:

When was our Church formally organized?

By what authority? Furnish proof for your answer.

When was it with reference to the time of the First Vision?

Why was it so long delayed?

What is the purpose of its organization?

How do you justify the having of officers in the church?

Is the organization and officering of the church compatible with freedom of action and of conscience?

How is the doctrine of common consent provided for in Church Government?

How is that evidenced in the events attending the original organization of the church?

Is there equality in the Church? What is your proof? What do you understand by equality?

What is the guiding authority for the church? How does the church help in the work of salvation? Of what benefit is it to the individual?

Second Sunday, June 12, 1932

Lesson 20. The Sacrament of the Lord's Supper.

Text: Sunday School Lessons, No. 20.

References: Matt. 26:26-28; Mark 14:

22; Luke 22:19; Doc. and Cov. Sec. 20: 75-79.

Objective: The Sacrament is a new covenant; partaking of it worthily imparts spiritual strength.

Suggestions to Teachers:

Have class members assigned to recite the events connected with the establishment of the Sacrament of the Lord's Supper..

Assign for study and presentation and discussion the following:

What is the importance of a frequent renewal of covenants? Illustrate out of events in every day life.

What is one's normal attitude toward things not called into frequent activity?

Does a frequent renewal tend to strengthening or weakening of character and purpose?

Have each class member memorize the blessing upon the bread and the blessing upon the water.

These prayers are among the very few fixed ones recognized in our church. They should be thoroughly learned till they can be repeated without hesitation.

Keep them before the class Sunday after Sunday till they are so learned.

Third Sunday, June 19, 1932

Lesson 21. Fast Day.

Text: Sunday School Lessons, No. 21.

References: Doc. and Cov. 59:12-14, Isa. 58:3-11, Matt. 9:14-15, Acts 10:20-31, Ex. 34:27-29, 1 King 19:4-8, Matt. 4:1-2, 6:16-18, Acts 13:2-4, 14:23, Psalms 35:13, Jeremiah 36:5-6.

Objective: Fasting and prayer are means appointed for attainment of greater spiritual power.

Suggestions to teachers:

It would be an interesting and profitable exercise to assign some class members through the use of the concordance to assemble all the references in the Old Testament to the subject of fasting. This would teach students how to use the concordance as well as afford them instruction.

Develop the truth, which you will find set forth in the above references, that fasting is perfect when accompanied by ministrations to the needs of others.

From these references you will also learn that on occasions of great stress

strength for spiritual accomplishment is derived through fasting.

Fourth Sunday, June 26, 1932

Lesson 22. Church Organization.

Text: Sunday School Lessons, No. 22.

References: Almost any history of the Church, Doc. and Cov. Sec. 84, Sec. 107.

Objective: The church is so organized as to make it efficient for its purpose of preparing men for perfection of life.

Suggestions:

What is the governing power in the church?

Where does the right of presidency lie?

What are the governing councils of the church?

What is their authority respectively?

How are they chosen and maintained in office?

Give the details of church organization, general, stake, local?

What is your own opinion as to its facility for influencing the lives of its members?

Is it desirable that they should be influenced by it?

MISSIONS



General Board Committee: *Bishop David A. Smith, Chairman; Robert L. Judd and Charles J. Ross*

In The California Mission

General Superintendent David O. McKay has recently made a wonderful tour of the California Mission and speaks in highest praise of the Sunday School work in that part of the land.

In San Jose District a Sunday School Board was organized in October last with 100% attendance for November and December. The personnel is as follows: Superintendent, Clyde W. Lindsay; First Assistant, Wilford E. Jordan; Second Assistant, Vernard L. Beckstrand; Secretary, Sylvia Miller; Chorister, Wesley Harmon. Other members, Fred E. Buss, Albert Crandall, Edna Clough, Frances Walton.

In the short time since organization, the members of the board have traveled 5,034 miles and paid their own expenses. The distances from San Jose are as follows: Livermore, 35 miles; Hayward, 40 miles; Salinas, 60 miles; Watsonville, 50 miles; Monterey, 88 miles; Palo Alto, 18 miles. The percentages at Union Meeting were as follows: November, 81%, December, 77%, January 70%.

The project "Accounting for Everyone in Sunday School" has shown some tangible results. Watsonville increased its average attendance 50% in two weeks;

Salinas from 30% to 50% and Monterey from 35% to 65%.

New Zealand Mission

Elder C. L. Broadbent, Sunday School Superintendent, New Zealand Mission, in submitting his annual report, writes as follows:

"This great work in New Zealand has been steadily and continually growing from year to year, with 1931 being no exception. During this period, which the reports represent, we have noticed a great deal of interest by all who are taking an active part and receiving of the spirit of the work which is so prevalent where the student or teacher is really in the work for the love, and education, pertaining to the same.

"We have yearly a wonderful opportunity of displaying the fruits of the Sunday School before the public: that is at our annual Mission Conference held the forepart of April each year, and we find that by so doing a great number of good people are touched, and encouraged to further investigation of the interests and purposes of our Church, who otherwise would be forever alien to this cause."

"I would rather lose my right hand than sign a document that will tend to perpetuate the liquor traffic."—Lincoln.

OLD TESTAMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR JUNE

Course C—Ages 18, 19 and 20.

Concert Recitation for the Month

(Micah, Chapter 4, Verses 3 and 4)

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation; neither shall they learn war any more.

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."

First Sunday, June 5, 1932

Lesson 16. (Continued)

The Book of Isaiah as Literature.

Text: Sunday School Lessons.

References: The Book of Isaiah; Any good Encyclopedia; any good reference book dealing with The Prophets, e. g. Kent's, "The Kings and Prophets, of Israel and Judah;" "The Book of Life," Volume 4. (If Moulton's "Modern Reader's Bible" is available use it for this lesson as the various literary forms are there readily evident.)

Objectives: To get the students to read Isaiah. To appreciate it as one of the great Books of the Bible and as a Hebrew contribution to world literature. (Truth is not marred by being clothed in beautiful language.)

Suggestive Grouping:

I. What critics say.

II. The Great Prophecies:

- a. Isaiah 2:2-4.
- b. Isaiah 10:5-8.
- c. Isaiah 19:1-18.
- d. Isaiah 28:1-28.

III. The Great Prophetic Dramas. (These are prophecies and visions arranged around a general theme and in such a way that they are in reality gems of literature as well as wonderful prophetic scripture.)

a. The Rhapsody of Judgment—
Isaiah 24, 25, 26, 27.

b. The Great Spiritual Drama on the
Redemption of Zion. Isaiah, chapters 40 to 66.

IV. Poems:

- a. Isaiah 60:1-22.
- b. Isaiah 12:1-3, 3-5.
- c. Isaiah 14:4-19.

V. Parable: Isaiah 5:1-7.

Lesson Enrichment:

"The Present Form of the Book of Isaiah." It is clear that the Book of Isaiah in its present form is the result of frequent and fundamental revisions. The fact that Isaiah's writings have been repeatedly supplemented and re-edited illustrates the esteem and devotion with which the prophet was regarded by subsequent generations. The noble prophecies in chapters 40-66, which interpret Israel's universal mission, are now generally recognized as coming from a period certainly not earlier than the Babylonian exile. (See foreword to Lesson No. 18, Student's Lesson.) Many later passages have also been inserted in the first thirty-nine chapters, in which are found the original sermons of Isaiah, the son of Amoz. The result of this repeated revision is that a clear-cut literary analysis of the book is practically impossible. Eight or nine general divisions may be distinguished in the first thirty-nine chapters.

"The book opens with a general introduction, chapter 1, and a little group of social sermons, chapter 2 to 5, to which also belong 9-10. Then follows the account of Isaiah's activity in 734, B. C., recorded in chapters 7 and 8. These chapters are in turn introduced by an account of his call in chapter 6, and are supplemented by later Messianic prophecies (9, 11, 12). Next comes a large collection of foreign prophecies of various dates (13-23). Chapters 24-27 contain certain very late prophecies. In chapters 28-31 are found selections from Isaiah's sermons preached in connection with the great crisis of 701 B. C. Chapters 34 and 35 contain a post-exilic apocalypse. The historical chapters, 36 and 37, record the closing years of Isaiah's activity, and 38 and 39 certain incidents preceding the invasion of Sennacherib in 701 B. C.

"Isaiah's prophetic work may be divided into four distinct periods. The first extending from about 738 to 735 B. C., is represented by the account of his call and the stirring social sermons found in chapters 2 to 5 and 9 to 10. The second

period was the great crisis of 735-4 B. C. when Tiglath-pilser IV's impending invasion of Palestine led Kings of Damascus and Northern Israel to attempt to force Judah to join them in opposing the common foe. Chapters 17:1-11 and 7 and 8, clearly belong to this period. The third period extends from 710-701 B. C. and culminates in the first great invasion of Sennacherib. The fourth and last period of Isaiah's activity was apparently connected with the second western campaign of Sennacherib about 690 B. C." Kent's Kings and Prophets of Israel and Judah, pages 136-7.)

Second Sunday, June 12, 1932

Lesson 17. Micah.

Text: Sunday School Lesson, No. 17.
References: The Book of Micah; Kent's, "The Kings and Prophets of Israel and Judah," pages 161-168. "The Book of Life," Volume 4.

Objective: To emphasize the wide range of inspiration in ancient times concerning the coming of the Messiah, the destruction of Jerusalem, and its ultimate restoration. To show the thoughtlessness of society in regard to the individual and point out that when society assumes a thoughtful attitude towards the individual then may a better world come.

Suggestive Lesson Arrangement:

- I. Historical Statement.
- II. Micah, his life and work.
- III. Micah's Prophecies
 - a. The denunciation of Israel's rulers. (See Micah, chapters 1, 2 and 3.)
 - b. Predictions of the future deliverance and glory of Jerusalem. (See Micah, chapters 4 and 5.)
 - c. Exhortations and warnings. (See Micah, chapters 6, 7 and 8.)
- IV. Comparative Study of Isaiah and Micah.
 - a. The future world of peace. (See Isaiah 2:2-4 and Micah 4:1-4.)
 - b. The coming of Messiah. (For example compare Micah 5:1-3 and Isaiah 40:1-11.)

Lesson Enrichment:

"Inspired by Isaiah whose fellow-countryman and younger contemporary he was, Micah appeared on the scenes shortly after 722 B. C., from Moreshet, near Gath. The most marked characteristic about him was his extremely sharp, masculine utterances concerning the groups of popular prophets (or leaders of Israel) previously mentioned. (Micah 3:5-8). It stood to reason, therefore, that in contrast with such fellow prophets he should proclaim woe over Judah as well as over Samaria. (See Micah 3:12.) Kittell, "The

Religion of the People of Israel," page 142.

"The Book of Micah was the favorite of Theodore Roosevelt, as it has been and must always be the inspiration of all those who pity the sufferings of the poor, who look and work for the coming of the day of social justice and righteousness." The Book of Life—Volume 4, page 188.

"Micah's home was probably beside the Chief Valley which led up from the Philistine Plain toward Jerusalem. While his interests were local, his outlook was broad. In his exposed outpost, a little above the great coast plain, the peasant of Moreshet had acquired that habit of constant watchfulness and of keenness of detecting and interpreting every new movement on the horizon which is a fundamental characteristic of a true prophet. Therefore, when the rumors came of Assyrian armies moving in the distant north, he quickly and truly saw what their approach would mean to little Judah. * * * A great calamity was clearly about to overtake Judah. His task as a prophet was to find out the real cause. That cause he found in the cruelty and oppression of the poor and dependent by the men of wealth and authority and especially by those who guided the national policy of Jerusalem." Kent, "The Kings and Prophets of Israel and Judah," page 167.

"Chapters I-III * * * Is a prediction of judgment on the sins of Judah and Ephraim. * * Samaria is sentenced to destruction for idolatry; and the blow extends to Judah also, which participates in the same guilt. (Chap. I.) But, while Samaria is summarily dismissed, the sin of Judah is analyzed at length in Chapters II and III, in which the prophet no longer deals with idolatry, but with the corruption of society, and particularly of its leaders—the grasping aristocracy whose whole energies are concentrated on devouring the poor and depriving them of their little holdings, the unjust judges and priests who for gain wrest the law in favor of the rich, the hireling and glutinous prophets who make war against everyone "that putteth not into their mouth," but are ever ready with assurances of Yahweh's favor to their patrons, the wealthy and noble sinners that fatten on the flesh of the poor. The internal disorders of the realm depicted by Micah are also prominent in Isaiah's prophecies; they were closely connected, not only with the foreign complications due to the approach of the Assyrians, but with the break up of the old Agrarian system within Israel, and with the rapid and un-

compensated aggrandisement of the nobles during those prosperous years when the conquest of Edom by Amaziah and the occupation of the port of Elath by his son (II Kings 14:7, 22), placed the lucrative trade between the Mediterranean and the Red Sea in the hands of the rulers of Judah. On the other hand the democratic tone which distinguishes Micah from Isaiah, and his announcement of the impending fall of the capital (the deliverance of which from the Assyrian appears to Isaiah as the necessary condition for the preservation of the seed of a new and better Kingdom), are explained by the fact that, while Isaiah lived in the center of affairs, Micah, a provincial prophet sees the capital and the aristocracy entirely from the side of a man of the oppressed people, and foretells the utter ruin of both. But this ruin does not present itself to the nation as a whole; the congregation of Yahweh remains in Judea when the oppressors are cast out (11:5); Yahweh's words are still good to them that walk uprightly; the glory of Israel is driven to take refuge in Adullam, as in the days when David's band of broken men was the true hope of the nation, but there is no hint that it is to be banished from the land." Encyclopedia Britannica, (11th ed.) Vol. 18, page 356-7.)

Third Sunday, June 19, 1932

Lesson 18. Zephaniah:

Text: Sunday School Lesson, No. 18.
References: The Book of Zephaniah; II Kings, chapters 21 and 22; The Book of Life, Volume 4, page 201.

Historical Objective: To give the students a proper background to understand Zephaniah's prophecy. Religious objective; To show that no matter how discouraging conditions may become and no matter how low Israel may fall, the honest and God-loving among her shall not be left without hope.

Suggestive Lesson Arrangement:

- I. The Historical Background. (See II Kings chapters 21 and 22.)
 - a. Contrast the reigns of Manasseh and Ammon with the reign of Hezekiah. (See II Kings, chapter 20.)
 - b. Zephaniah's ancestry. (See Zephaniah 1:1.)
- II. The Reaction Against the Teachings of the Prophets. (See Kent's "The Prophets of Israel and Judah." Pages 186-187.
- III. The Book of Zephaniah.
 - a. The Doom of Israel. (See Zephaniah, chapter 1.)

- b. The Doom of other Nations. (See Zephaniah, chapter 2.)
- c. The cry of hope. (See Zephaniah, chapter 3.)

IV. The Universality of Zephaniah's Theme.

Lesson Enrichment: "After the days of Isaiah and Micah, the voice of the prophet was not heard for a period of seventy-five years. The party of reaction, which had bitterly opposed Isaiah, came into power; and their prophet-king, Manasseh, persecuted the followers of Jehovah. Then came Josiah and his reforms. Again the conditions were favorable to prophecy and a group of three: Zephaniah, Nahum, and Habakuk, made their contribution to prophetic literature.

"On the whole, they do not possess the vigor of utterance, the spiritual fervor, the commanding power of the earlier prophets. Zephaniah was a prince of the royal house of Hezekiah. * * * During the time of Zephaniah, an invasion of the wild Scythian tribes from the North threatened Palestine. Like a flood pouring over a dam, they broke over the northern mountains, down into the Mesopotamian plain and they marched by the old road of invasion toward Egypt. It was a tribal movement, a migration; they came with their wagons and their herds, sweeping on in a resistless tide. They were bought off and turned by the ruler of Egypt. They did not penetrate to the hills of Judea; but Zephaniah, whose name means "Whom Jehovah protects," took the opportunity to deliver his message of the Day of Judgment and wrath, not only upon Judah, but upon the world." (The Book of Life—Volume 4, page 201.)

"For a number of decades the voice of the Prophets was silent, or, if heard, was violently repressed. In the meanwhile Samaria had fallen, and on the throne in Judah was Manasseh, who was inimical to the prophets of Yahweh (Jehovah) and forcibly beat down all opposition. It was not until after he and his son Ammon, had gone and King Josiah had succeeded, that the preaching of the prophets seems to have regained freedom of action. About this time hither—Asia was submerged by the Scythians, the horsemen from the north, and further indications were not wanting that the powerful Assyrian Kingdom was nearing its last days. In this oppressive lull before the storm the prophetic movement came to life again. About the year 630 B. C. arose Zephaniah, one of the house of David, perhaps a great grandson of King Hezekiah. In stirring words he described the day of Yahweh which in execution of the wrath of Yahweh was to come upon Philistines, Ethiopians, As-

syrians, upon man and beast, upon air and sea, nor should Judah be spared." Kettel, "The Religion of the People of Israel," page 143.

"The record of Isaiah's work closes with the account of his great triumph in delivering Jerusalem. A very late tradition states that he died the death of a martyr. Whether this statement is historical or not, it is certain that with the accession of Manasseh, about 686 B. C., a heathen reaction swept over Judah which for a time appears to have undone almost all that the great prophets had accomplished.

"The causes of this reaction are not stated, but must be inferred from the historical situation. Tradition assigns to Manasseh a reign of fifty-five years. In any case he must have been exceedingly young when he came to the throne and therefore still under the influence of the women of the harem. Against this potent class in the court the great Isaiah had uttered his bitterest denunciation and it is probable that through the young Manasseh their resentment at last found practical expression. Throughout this period the women especially figure as the devotees of the old Canaanite superstitions which still flourish in Judah. They also resorted to the sorcerers, magicians and necromancers. Throughout the Kingdom the mass of the people clung to the older cults and objects of worship which Hezekiah, under the influence of Isaiah, had either sought to destroy or else had placed under ban.

By the conservatives of the realm, the King's ruthless destruction of the brazen serpent, associated by tradition with Moses, was doubtless felt to be an act of impious sacrilege. Isaiah and Micah, in discountenancing the ceremonial forms of worship observed in connection with the temple at Jerusalem and other shrines throughout the land, were undoubtedly regarded by the majority of the people as heretics and iconoclasts. Their austere demands of justice and mercy were repulsive to the corrupt leaders of the nation. Their new and exalted conceptions of Jehovah were beyond the comprehension of the majority of the people.

During the long period of peace, which followed under the rule of Assyria, Assyrian fashions, traditions and religious ideals permeated Judah and were no longer regarded with the hatred and suspicion of earlier days. These various powerful influences conspired to bring about a great reaction which, under the patronage of the King and court, threatened to obliterate all that the great prophets of the Assyrian period had accomplished."

Kent's, "Kings and Prophets of Israel and Judah," Pages 187-188.

Fourth Sunday, June 26, 1932

Quarterly Written Review.

Questions and Answer Key

1. Name six of the Prophets after whom Books of the Old Testament have been called.

Answer: 1. Isaiah, 2. Daniel, 3. Ezra, 4. Micah, 5. Amos, 6. Jeremiah.

2. Give the country and the social position of the following prophets: (1) Amos, (2) Hosea, (3) Isaiah, (4) Micah, (5) Zephaniah.

Answer: (1) Amos was from Tekoa in Judah and he was a shepherd. (2) Hosea was a native of the Kingdom of Israel and a man of culture and learning. (3) Isaiah was an aristocrat from a well-to-do and privileged family. He was a subject of the Kingdom of Judah. (4) Micah was from the village of Moresheth-Gath which lay between Jerusalem and Philistia in the Kingdom of Judah. Not much is known of Micah but he seems to have been a farmer. At least we are sure he was not city-bred. (5) Zephaniah was a noble, a descendant of King Hezekiah of the Kingdom of Judah.

3. What did Amos say about the Lord's revealing his secrets to the Prophets?

Answer: In Amos 3:7 we read, "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."

4. How do Latter-day Saints interpret Isaiah 5:26? "And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly."

Answer: Latter-day Saints generally understand that this verse of scripture refers to the present day, and the "ensign" represents the establishment of the church, the "hiss" the preaching of the missionaries and the saints throughout the earth and "they shall come with speed swiftly" to the modern gathering of Israel.

5. Give your explanation of Isaiah 29:4. "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that has a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

Answer: This and associated verses seem to refer to the descendants of Joseph on the American continent, to the record of these people, the Book of Mormon; and this verse especially to the coming forth

of that book at the time it was given to the world through the ministry of Joseph Smith. (See Talmage's "Articles of Faith" Lecture 15, page 286.

6. Interpret Isaiah 2:2-3. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Answer: These verses refer to the time when "Zion will be built upon this (the American) continent" and Jerusalem rebuilt and the authority of God established in these two great centers. The verses above refer to the world wide recognition which these two great centers of authority and inspiration will receive and that the people of the earth will go to these great centers for instruction.

6. Select any one of the prophets you have studied and in a paragraph point out what has greatly impressed you.

Answer: I was greatly impressed with the lesson given by the Prophet Hosea wherein he teaches us of the social effects of sin. If I were the only person affected when I do wrong then that wrong doing would not be so bad. But this is not the case. My evil doing may actually hurt others even as badly as it does myself. Of course, I know that everyone is responsible for his own sins. I do not mean that just because my wrong doing hurts others that it makes me any the less responsible. I know that is not the case. But when I realize that all who love me or who are related to me suffer because I do wrong, I realize more than ever how far reaching an evil act may become. Hosea pointed out the grief that comes to one who loves a sinner.

8. To what centuries B. C. do the Prophets Isaiah, Amos, Hosea and Zephaniah belong?

Answer: The Seventh and eighth centuries B. C.



GOSPEL DOCTRINE CLASS, ENMORE BRANCH, NEW SOUTH WALES DISTRICT, AUSTRALIAN MISSION

On floor left to right: Henry Wardiley, 1st Asst.; Eric Bailey, Supt.; James Parton, Jr., 2nd Asst. of Sunday School. Seated left to right: Walter Nash, 2nd Coun.; Wm. L. Cooper, 1st Coun.; James Parton, President of Enmore Branch; Mission President, L. DeVon Mecham (teacher); Edith Woodford, Pres. Relief Society; Edith Steach, 1st Coun.; Blanch Ferran, 2nd. Coun. Center back row: Briant O. Obiad, District Pres. at right; Henry G. Lawrence, Mission Sec. at left; Elder Reed D. Smith. Enrolled 30, average attendance for year 94%.

BOOK OF MORMON

General Board Committee: *Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings*

LESSONS FOR JUNE

Ages 15, 16 and 17.

Memory Exercise for June

(Mosiah, Chapter 23, Verse 17.)

"And it came to pass that none received authority to preach or to teach except it were by him from God. Therefore, he consecrated all their priests and all their teachers; and none were consecrated except they were just men."

(See article on "Teaching the Book of Mormon," this issue, page 194.)

First Sunday, June 5, 1932

Open Sunday, to make up for lesson missed on account of Stake Conference or for other causes.

Second Sunday, June 12, 1932

Lesson 17. Alma Explains Priesthood.

Texts: Mosiah 23:14-23; 27:3-5; Alma 7:11-13; Sunday School Lessons, No. 17.

Objective: To teach that the priesthood is a sacred possession.

To teachers: This lesson affords an opportunity to explain the priesthood organization of the Church of God. Alma points out how men are called, what their duties are, how they must treat the Priesthood to which they are called; and the power that goes with it.

By questions, find out what the class knows about the organization of our Church. Begin with the story of the restoration of the Aaronic and Melchizedek Priesthoods; who received this priesthood, how the different offices in this priesthood were later set up by revelation. (See Doc. and Cov.) The question will naturally arise. Why such a complete organization; why not a simple one? The answer will be that the Lord has provided for a gradual development of the individual, a graduated scale of promotion. Teachers should see that the class senses the power in the priesthood; a power that makes for bigger men who are striving to serve the people and bring them up to a higher plane of action. Discuss freely the splendid admonitions of Alma that are appropriate for our guidance.

Third Sunday, June 19, 1932

Lesson 18. Alma Defines Seers and Prophets and Discusses Government.

Text: Mosiah 8:15-18; 29:10-17 and 23-32; Sunday School Lesson, No. 18.

Objective: To teach that the people themselves must preserve their liberty.

To teachers: After you have made it clear what gifts are held by a Seer and a Prophet, bring out the fact that the leader of this Church possesses these gifts by virtue of his position. Then the question: If he, as seer and prophet, advises and exhorts us to do or not to do certain things what will be our attitude? At this point, have the class tell some of the instructions which the church has received from our seers and revelators? What have we done with these instructions? What is the value of having a prophet, if we do not heed him? What does the text say about good rulers? About bad ones?

Now as to government: Mosiah has fixed the responsibility upon the people. At this point, lead the class to analyze our present government in city, state, nation. How are our men in public life placed into these positions? It can be clearly shown that the people must take active personal interest in selecting, as well as in electing these men. Why are our laws disrespected? Why are criminals allowed to go unpunished? How can the people protect themselves?

Your class should be permitted to discuss the ways and means which the people have to get good judges and other public officials. They must not let a few active politicians do the thinking and acting for the people. What is good citizenship? Let them give their answer to that question. The purpose of the lesson is to inspire these future citizens to cherish their freedom and their good government by informing themselves about current events and movements, and by taking active part in getting good men and women to lead this government at home and in the nation. As they read Mosiah, they will see that they had many problems of government similar to our own, and that human nature hasn't changed.

Fourth Sunday, June 26, 1932

Quarterly Review.

NEW TESTAMENT



General Board Committee: *Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman*

LESSONS FOR JUNE

Course A—Ages 12, 13 and 14

Concert Recitation for Month

(Matt. 5:16)

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

First Sunday, June 5, 1932

Lesson 17. Some Notable Miracles

Texts: Sunday School Lessons, No. 17; Luke 7:1-17; 8:40-42; 49-55; Weed, "A Life of Christ for the Young," Chapters 27, 28 and 31.

Objective: The power of the Gospel is for the benefit of believers and is exercised in behalf of those who need its help.

Supplementary Materials: Kent, "Life and Teachings of Jesus," pp. 97-108; Talmage, "Jesus the Christ," pp. 247-251 and 313; Dummelow, under Matt., Chapter 8; Bible Dictionary, under "Army," "Nain," and "Synagogue"; Farrar, "Life of Christ," chapters 19 and 20.

Suggestive Outline:

I. Jesus Returns to Capernaum.

- a. Met by Jewish elders.
Help sought for Centurion's servant.
- b. Centurion friendly to Jews.
Built them a synagogue.
- c. Jesus complies with request.
Servant healed.
- d. Jesus and disciples approach Nain.
 1. Funeral procession met.
 2. Jesus restores son to life.
 - e. Jairus a ruler of synagogue.
 1. His daughter is ill.
 2. He seeks Jesus' aid.
 3. Girl dies while Jesus is on the way.
 4. Maiden restored to life.

The following excerpts will be helpful to teachers:

Farrar says: "Our Lord had barely reached the town of Capernaum, where He had fixed His temporary home, when He was met by a deputation of Jewish elders *** of the chief synagogue—to intercede with Him on behalf of a centurion, whose faithful and beloved

slave lay in the agony and peril of a paralytic seizure. It might have seemed strange that Jewish elders should take this amount of interest in one who, whether a Roman or not, was certainly a heathen, and may not even have been a "proselyte of the gate." They explained, however, that not only did he love their nation—a thing most rare in a Gentile, for, generally speaking, the Jews were regarded with singular detestation—but had even, at his own expense, built them a synagogue, which although there must have been several in Capernaum, was sufficiently beautiful and conspicuous to be called "The Synagogue." The mere fact of their appealing to Jesus shows that this event belongs to an early period of His ministry, when myriads looked to Him with astonishment and hope, and before the deadly exasperation of after days had begun." And with regard to the miracle at Nain: "No wonder that a great fear fell upon all. They might have thought of Elijah and the widow of Sarepta; of Elisha and the lady of the not far distant Shunem. They, too, the greatest of the Prophets, had restored to lonely women their dead only sons. But they had done it with agonies and energies of supplication, wrestling in prayer, and lying outstretched upon the dead; whereas Jesus had wrought that miracle calmly, incidentally, instantaneously, in His own name, by His own authority, with a single word. Could they judge otherwise than that 'God had visited His people'?"

The International Bible Dictionary says of "Nain (nain) (beauty), a village of Galilee, the gate of which is made illustrious by the raising of the widow's son. Luke 7:12. The modern Nain is situated on the northwestern edge of the 'Little Hermon,' or Jebeled-Duh, where the ground falls into the plain of Esdraelon. The entrance to the place, where our Savior met the funeral, must probably always have been here. On the west side of the village the rock is full of sepulchral caves."

Dummelow says, "A Centurion, a Roman legionary officer commanding a century (i. e. from 50 to 100 men, the hundredth part of a legion,) and occupying the social position of a modern sergeant or non-commissioned officer."

Kent, in his notes on miracles in "Life

and teachings of Jesus," says of the significance of miracles: "The Significance of the Gospel Miracles. To understand the miracles recorded in the gospels it is necessary to have a clear conception of the conditions in the Galilee of Jesus' day and of his character and aims. Since the days of Alexander the vice of the East and West had poured into Palestine. Wrong living and thinking had distorted the bodies and minds and souls of men. At every turn beggars, afflicted with all kinds of loathsome diseases, cried for help and healing. Oriental charity then, as now, was lavish; but it pauperized rather than permanently relieved the needy. The lot of the insane was especially pitiable. The current scientific explanation of most types of insanity attributed it to malignant demons that took possession of those abnormally afflicted. The victims of insanity also shared this ancient theory, and it only added to the horrors of their hallucinations.

"Into this life Jesus entered, with a robust, wholesome body, with a mind that was clear and sane and that recognized many of the hidden causes that lay back of the guilt and suffering which confronted him. He was inspired by a divine pity and an intense passion not only to relieve but to heal and save the ignorant, shepherdless, suffering masses that crowded about in the eager hope that he could help them. Joyously, confidently, he met the human needs that appealed to him, for he knew that life and health and happiness were the good gifts that the heavenly Father was eager to bestow upon his needy children. Viewed in the broad perspective of history, it is incredible that a teacher and lover of men like Jesus could have lived and worked in the Galilee of his day and not healed men's bodies and minds, as well as their souls.

"The Miracles of Jesus have a four-fold significance: the first is their evident influence on his thought and methods of work. In the second place his power to heal aided him greatly in fulfilling His mission, for it was necessary first to remove the physical and mental barriers before he could deal effectively with men's deeper moral and spiritual problems. His work of healing established between himself and those whom he wished to reach a basis of gratitude, friendship, and absolute trust which were essential before he could implant in their minds his higher spiritual teachings and stir their wills to noble and persistent action. In the third place Jesus' miracles, as the gospel narratives clearly state, made a profound impression not only upon the crowds

who gathered about him, but also upon his own disciples. Men learned far more readily through the eye than through the hearing of their ears. The deeds which they beheld confirmed their convictions regarding his character and mission. The memory of the miracles that their Master performed was ever in the minds of the early Christians."

Dr. Talmage in "Jesus the Christ" says: "Jesus Marveled.—Both Matthew and Luke tell us that Jesus marveled at the faith shown by the centurion, who begged that his beloved servant be healed (Matt. 8:10; Luke 7:9). Some have queried how Christ, whom they consider to have been omniscient during His life in the flesh, could have marveled at anything. The meaning of the passage is evident in the sense that when the fact of the Centurion's faith was brought to His attention, He pondered over it, and contemplated it, probably as a refreshing contrast to the absence of faith He so generally encountered. In similar way, though with sorrow in place of joy, He is said to have marveled at the peoples' unbelief (Mark 6:6)."

Second Sunday, June 12, 1932

Lesson 18. The Storm on Galilee

Texts: Sunday School Lessons, No. 18; Luke 8:22-25; Weed, "A Life of Christ for the Young," Chapter 30.

Objective: An abiding faith in the power of Jesus under all circumstances is a requisite fundamental in a consistent follower of the Master.

Supplementary Materials: Matt. 8:18; 23-27; Mark 4:35-41; Farrar, "Life of Christ," Chapter 23; Battenhouse, "The Bible Unlocked," page 332; Dummelow, Bible Commentary, Under Comments of Matt. 8:23-27; Any Bible Dictionary under "Galilee, Sea of;" Talmage, "Jesus the Christ," page 307, and Note 1 to Chapter 20.

Suggestive Outline:

- I. Jesus exhausted by continuous work.
Desires quiet and rest.
- II. Enters boat to cross lake.
Immediately sleeps.
- III. Storm arises.
 - a. Apostles fear for their safety.
 - b. Call upon Jesus for help.
- IV. Jesus rebukes the storm.
His power astonishes even the apostles.

The following excerpts from the works quoted will be helpful. Teachers will find much more pleasure in their teaching, and will make that teaching much more

effective if they will obtain some of the reference books suggested and do some studying of material in addition to that given here and in the leaflet. If your school has no library, urge your superintendent to secure for your use some of these helpful books.

Dummelow says: "This is at once one of the best-attested miracles, and one of the most incomprehensible to those who desire to limit our Lord's miracles to those of healing. It is perhaps possible to regard the cessation of the storm as a fortunate coincidence, but it is certain that Jesus Himself did not take this view of it. He rebuked the wind and sea, showing that He regarded Himself as the Lord of physical nature as well as of the spiritual world. By stilling the storm Christ showed that, behind the inexorable and awful manifestations of nature, storm, pestilence, volcanic eruptions, and sudden death, which seem to treat man's sufferings with indifference, there is the loving hand of divine providence. In the last resort nature is subject to God's holy and righteous will."

Battenhouse in the "Bible Unlocked" makes the following comment: "As time passed, Jesus' method of teaching by parables produced certain positive and desirable effects. It gave him a more restricted and therefore a more select audience; it placed the popular demand for his spoken word upon a plane of equality with his ministry of healing; it encouraged people to weigh reasonably and to regard sympathetically the motives which Jesus in His life of complete service wished to have clearly revealed. He felt that if men were to know Him and trust Him, they must not only witness His deeds but hear his words. Only through them could he reveal Himself and make known to men the Father's character and will."

Third Sunday, June 19, 1932

Open Sunday. No Lesson

Fourth Sunday, June 26, 1932

Written Review for the Second Quarter

1. Why did Jesus teach along the shores of the Sea of Galilee?

2. What happened when Jesus told Peter and his brethren to cast their nets into the sea again?

3. What call did Jesus make of the four brothers?

4. What was the result of Jesus' stay among the Samaritans?

5. What did the people of Nazareth expect of Jesus?

6. What occurred when Jesus preached in the synagogue?
7. What was the feeling between the Jews and Samaritans?
8. What characteristic did Jesus display toward the Samaritans?
9. Who was Nicodemus?
10. What tribute did Nicodemus pay to Jesus?
11. What occurred on the mountain after Jesus had selected his apostles?
12. To whom was the sermon particularly directed?
13. How does the sermon symbolize "Come follow me?"
14. What is a disciple?
15. What is an apostle?
16. Name the seventh apostle to be definitely called.
17. In whose behalf did Jesus manifest his power at Capernaum?
18. Name three notable miracles.
19. In whose behalf were miracles performed?
20. What did the stilling of the tempest on Galilee manifest?

Answer Key for Written Review for Second Quarter.

1. Because this region was thickly populated.
2. A large number of fish were caught.
3. He called them to be fishers of men.
4. Many believed His message.
5. They expected Him to perform exceptional miracles.
6. His own people drove him out of Nazareth.
7. They hated each other.
8. The spirit of tolerance.
9. A ruler among the Jews.
10. He said that Jesus was a teacher sent from God.
11. Jesus delivered the Sermon on the Mount.
12. To the Apostles.
13. It embodied the principles that Jesus lived daily.
14. A disciple is a follower or believer.
15. An apostle is one specially called to be a witness of Jesus.
16. Matthew.
17. Peter's wife's Mother.
18. Healing of the Centurion's servant. Raising the young man at Nain. Raising Jarius's daughter.
19. Those who had faith.
20. Jesus' power over the elements.

CHURCH HISTORY

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR JUNE

Ages 10 and 11.

Memory Exercise for June, 1932

(Fourth Article of Faith)

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

First Sunday, June 5, 1932

Lesson 20. God's True Church Organized.

Text: Sunday School Lessons, No. 20. Supplementary References: "Essentials in Church History," Smith, pp. 84-87, 91-93; Doctrine and Covenants, Section 20, also 21:1-3; (For the name of the True Church, see III Nephi 27:3-8.) Evans' "One Hundred Years of Mormonism" pp. 107-111; "The Restoration," Widtsoe, Chapter 9; "The Heart of Mormonism," Evans, Chapters 17, 18. Any other History for this period.

Objective: To show how the Prophet and his group were prepared to receive the beginning of God's organized kingdom.

Organization of Material:

- I. Events preparing Joseph and his associates.
Visited by Father and Son; Moroni on many occasions; John the Baptist; Peter, James and John; The aid coming from the testimonies of the thirteen witnesses and others; the Book of Mormon printed, etc.
- II. Time, place, procedure, persons, name of Church. (III Nephi 27:3-8, gives an interesting point on the name.)
- III. In all things Joseph acted only as directed by revelation and inspiration. (Let us impress the fact, that this social organization was divine, restoring again to this earth God's redeeming plan of man's salvation.)
- IV. All persons re-baptized.
 - a. They must come in through the door.
 - b. Only after the Organization could they be confirmed members.

V. Joseph and Oliver acted under proper authority.

They had received by ordination the Aaronic and Melchizedek Priesthoods.

VI. God acknowledged the new social order.

- a. "The Holy Ghost was poured out upon us to a very great degree."
- b. A divine revelation, Sec. 21, was given while the group was in session.

Lesson Enrichment:

In working out group activities both secular and religious, organization with proper leadership is essential. Obedience to law keeps the universe in its orderly course. Without Church organization, the procedure of our remarkable methods today would of necessity be impossible. Cite the public schools to the pupils as an example of social organizations. Show the pupils the real value of a Church organization. It is the vehicle by which young and old are instructed and trained.

George Q. Cannon, who was well acquainted with the Prophet Joseph Smith writes regarding the organization of the Church. "This was a day of great joy to Joseph—a joy which was shared by those who became thus united with him in a holy work. It is also a day now revered by hundreds of thousands of the human family, a day to be held in sacred veneration throughout the time to elapse until the Messiah Himself shall come in glory to accept the kingdom from the hands of His authorized servants, and to give reward for all the woes and the persecutions which men have heaped upon His chosen ones. Doubtless at this hour of the organization, he looked back with thanks and marveled at all which God had given for the benefit of His children. From out the false religions of the earth, the Lord had lifted this His servant, and had trained him from boyhood in the way most pleasing to him."—Life of Joseph Smith, George Q. Cannon, pp. 52, 53.

Application: Through various illustrations bring the class to state definite ways in which the Church is helpful to them. You might put it this way, "What would each one of us lose should the Church be taken from us, leaving us in the same position we might have been in if it had not been organized?"

Second Sunday, June 12, 1932

Lesson 21. The New Church Grows.

Text: Sunday School Lessons, No. 21. Supplementary References: "Essentials in Church History," Smith, pp. 95-98; "One Hundred Years of Mormonism," Evans, pp. 112-114; "The Restoration," Widtsoe, pp. 101-107; See any History of the Church for this period.

Objective: To show that as soon as the True Church was organized, God began proving that He had accepted it by abundantly giving forth the signs which always follow the True Church of Christ.

Organization of Material:

- I. Six people apply for baptism the first Sunday.
 - a. This was due to the power of the Holy Ghost given Joseph and Oliver.
 - b. It was also proof that God had accepted the new Church.
- II. The Church Leaders are filled with remarkable testimonies.
 - a. Joseph had seen the Father and Son, and a number of other messengers.
 - b. Oliver had written the Book of Mormon as it fell from the lips of Joseph; had seen Moroni; John the Baptist; Peter, James and John; was one of the three witnesses.
- III. Other proofs of the true Church:
 - a. The Devil cast out of Newel Knight.
 - b. "Visions of eternity opened to his view."
 - c. Heavenly manifestations during first conference.
- IV. Opposition springs up at Colesville.
 - a. Mob rips out dam to prevent Joseph's wife and twelve others from being baptized.
 - b. Joseph and the believers gather at Joseph Knight's home.

Lesson Enrichment:

Remembering that even children enjoy proofs regarding various declarations about the Church and its gifts, prepare and present to them the three following helps.

- I. Instances of the Power of the Holy Ghost as manifested in Christ's early Church.
 - a. Day of Pentecost in Jerusalem, Acts 2:1-17.
 - b. In Samaria, Acts 8:14-18.
 - c. In Ephesus, Acts 19:1-6.
- II. Persecution in ancient times.
 - a. Jesus Christ Crucified, Matt. 27; Luke 23; John 19.
 - b. Stephen Stoned to death, Acts 7: 54-60.

- c. James killed, Peter Imprisoned, Acts 12.
- d. Paul's life threatened, Acts 21:30-40.

- III. All who will seek earnestly for the truth shall receive a testimony.
 - a. Scriptural promises. John 7:17; Matt. 7:7-11; Moroni 10:4, 5.
 - b. Relate a testimony from the lives of our leaders.
 - c. Give your own testimony.

Application: Get each child to tell how he feels about the True Church, relating any proofs he may have. Make pupils feel that they should defend the True Gospel of Jesus Christ.

Third Sunday, June 19, 1932

Lesson 22. The First Arrest of the Prophet.

Text: Sunday School Lesson, No. 22.

Supplementary References: "Essentials in Church History," pp. 98-103; "One Hundred Years of Mormonism," Evans, pp. 114-120; "Young Folks' History of the Church," Anderson, Ch. 9; See any History of the Church of this period. The Historical Record is very good, pp. 377-380.

Objective: To show that the Lord was mindful of his servant Joseph, even impressing the non-Mormon attorneys that they "go defend the Lord's Anointed."

Organization of Material:

- I. Joseph arrested on false charges.
 - a. This is the first of 38 times that Joseph was arrested on false charges.
 - b. Officer finds his mistake.
 1. Aids Joseph in getting away from the mob.
 2. Protects him during the night.
- II. Trial at South Bainbridge.
 - a. The getting of false witnesses.
 - b. Attorneys Reid and Davidson defend the "Lord's Anointed."
 - c. No fault found with Joseph.
- III. Re-arrested and carried back to Colesville.
 - a. Cruelty of the new officer and his friends.
 - b. Strange power felt by attorneys.
 - c. Freed again.
- IV. The second attempt to confirm the believers at Colesville.
 - Oliver and Joseph flee for their lives.
- V. A comforting revelation given.
 - a. The first 42 verses of the Pearl of Great Price.
 - b. The brethren informed that this was the same vision as was given to Moses on the mountain.

Lesson Enrichment: On May 14, 1844, fourteen years after the early prosecutions

of the Prophet before the courts of New York, Mr John Reid, the lawyer who defended Joseph Smith, made a speech before a public gathering in Nauvoo. Mr. Reid never became a member of the church but was always the Prophet's staunch and true friend. He remarked:

"I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep; as I had been engaged in law suits for two days, and nearly the whole of two nights. But I saw the persecution was against him; and here let me say, Mr. Chairman, singular as it may seem while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go, and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said that I would go, and started with as much faith as the Apostles had when they could remove mountains, accompanied by Father Knight, who was like the old patriarchs that followed the ark of God to the city of David. * * * The next morning about 10 o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure. Neither talents nor money were wanting to insure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog shops and ditches and gathered together a company that looked as if they had come from hell and had been whipped by the soot boy thereof; which they brought forward to testify one after the other, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about 2 o'clock in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No, sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: 'Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and there-

fore you are discharged.' They then proceeded to reprimand him severely; not because anything derogatory to his character in any shape had been proven against him by the host of witnesses that had testified during the trial, but merely to please those friends in human shape who were engaged in the unhallowed persecution of an innocent man, sheerly on account of his religious opinions.

"After they had got through, I arose and said: 'This court puts me in mind of a certain trial held before Felix of old, when the enemies of Paul arraigned him before the venerable judge of some alleged crimes, and nothing was found in him worthy of death or bonds. Yet to please the Jews, who were his accusers, he was left bound contrary to law; and this court has served Mr. Smith in the same way, by their unlawful and uncalled for reprimand after his discharge, to please his accusers.' We got him away that night from the midst of three hundred people without his receiving any injury; but I am well aware that we were assisted by some higher power than man; for to look back on the scene, I cannot tell how we succeeded in getting him away. I take no glory to myself; It was the Lord's work and marvelous in our eyes."

Application: Give other illustrations, showing that God does come to the aid of those who serve him to the best of their ability.

Fourth Sunday, June 26, 1932 Quarterly Review

Here we are half way through the year. Let's try the "Knowledge Game" again. If you answer all the questions, your score will be 100, getting two points for each answer. If you have read the leaflet and attended Sunday School each week, you should score pretty well. Do your best. Begin.

When Joseph was visited by the angel(Moroni) he was told that he must prepare himself during(four) years before he could receive the sacred things in the box. At the end of one year, while eighteen, Joseph visited with the(angel) but after the second year at nineteen years of age, Joseph left home, going 105 miles to Harmony to work, hunting for a lost(silver) mine. He failed to find the mine, but found a(wife) instead. She believed Joseph's stories about his visions. When Joseph was twenty, he returned to see the angel, this being the(third) year. At the end of the fourth year, he had been married about eight

months. This time he received the sacred(plates or things).

When Joseph went for the plates,(Emma) went with him in the(rig or wagon). Joseph's mother prayed most of the night. When Joseph got the plates that Saturday morning, he hid them in a hollow(tree), then on Monday morning he went off to dig a(well) to earn money to buy a(box or chest). The mob prevented Joseph from staying away, so he borrowed(Hyrum's) Chest.

Because of persecution, Joseph moved to Harmony, 105 miles away. For safety he carried the plates at the bottom of a(barrel) of beans. Martin Harris gave Joseph(fifty) dollars to aid the Lord's work. The first man to aid Joseph at translating was(Martin Harris), who came down, and after 116 sheets were written, he(lost) them because he disobeyed the Lord. Shortly after this, Moroni came and took the(plates) and scolded Joseph. They were returned later, however, and Joseph was forgiven. Joseph used the Urim and Thummim for receiving God's(word or will).

After ten months of waiting,(Oliver) Cowdery came to assist Joseph. While in the woods praying one day,(John) the Baptist came giving the Aaronic Priesthood and teaching them how to(baptize). The higher Priesthood was soon given also. Because of persecution, Joseph sent for(David) Whitmer to come and get him and Emma and(Oliver) Cowdery, taking them up to the Whitmer home. On their journey,(Moroni) was seen with a knapsack on his back.

At the Whitmer home, sister(Whitmer) also saw the angel and(plates). When the Book of Mormon story was finished, Joseph called(three) men to go see the angel and the

.....(plates. They were(David) Whitmer,(Martin) Harris and(Oliver) Cowdery. A little later Joseph called(eight) more witnesses, but no heavenly(angel) was seen this time. The testimony of the three and eight witnesses is found in the Book of(Mormon).

Besides the Urim and Thummim, Joseph used the(Seer) Stone. Oliver tried to translate, but(failed), because he wanted the Lord to do it all. When the work was finished, Joseph and Oliver carried the plates back to the(Hill) Cumorah. The angel(Moroni) still has them in his keeping.

It was at the town of Palmyra in the spring of 1830, that the Book of Mormon was first(printed). Grandin did the work and Martin(Harris) furnished \$3000.00 to pay for 5,000 books. From the time of the Prophet's first vision to the organizing of the True Church, it was(ten) long years, 1820 to 1830. On April 6th, the Church was organized with(six) members. Now it has more than six hundred thousand. Write full name of the True Church

(The Church of Jesus Christ of Latter-day Saints). The very first miracle of the Church was performed at Newel(Knight's) home in Colesville, when the Devil was cast out. The Mob of Colesville became very angry because Joseph(baptized) thirteen converts. Although Joseph was arrested and carried off to another town, the Lord raised up two wonderful attorneys to help him. Mr. Reid says that the spirit of the Lord commanded him to "go defend the Lord's(Anointed)." He did, and God blessed him. As soon as Joseph was released the first time, he was arrested again, but Attorney(Reid) came again, and through the help of the Lord, Joseph was released, much to the joy of the people of the New Church.



PRIMARY CLASS, FIRST WARD SUNDAY SCHOOL, WEBER STAKE
Teachers, from left to right: Hattie Limburg, Jennie DeBoer, Helen Stephens,
Lillian Fowler and Nancy Liddell.

P R I M A R Y

General Board Committee: *Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Cedge Sperry and Tessie Giauque*

LESSONS FOR JUNE

Ages, 7, 8 and 9

First Sunday, June 5, 1932

A Picture Lesson.

This picture period is most important to the children. We hope that the teachers are making every effort to have in their possession the beautiful colored pictures which supplement the lessons they are presenting. Indeed we cannot feel that these old testament stories can be very well developed without them. They not only help to make each lesson clear, but they help to connect each story with the one which precedes it and the one which follows it. Especially is this true with the story of Joseph which we have just completed. This picture period has as its object the reviewing of three of the stories of Joseph and the connecting of one with the other of all of the five stories about him, which we have told.

As the children look at the pictures, the teachers will help them to tell just where in each story Joseph has proved himself righteous. Then find out what has happened in each one to show that Our Father in Heaven was helping Joseph to do his work for the world. Let them contrast the sorrow of his brothers because of their evil deeds in the early stories and of their repentance and joy in the later ones.

Second Sunday, June 12, 1932

Lesson 17. A Baby Saved.

Texts: Exodus 1 and 2; Sunday School Lessons, leaflet No. 17.

Objective: Faith and works make God's blessings secure.

Memory Gem:

"God took care of the baby,
And in His word we see,
If we trust in Him and are faithful,
He will care for you and for me."

Songs: "Dear Father Always Near Me." (Songs for the Children, W. W. Gilchrist.) "If you Have Faith," (Kindergarten and Primary Song—Thomassen).

Pictures: "The Babe Among the Bulrushes," No. 44. Primary Pictures, set No. 1; "The Finding of Moses," Bible Primer (Old Testament).

Organization of Material:

I. The Israelites Increase in Numbers in Egypt.

1. Their strength concerns the new king.

2. He increases their burdens.

3. Their strength increases.

4. The baby boys ordered slain.

II. A Levite Family Welcomes a Son.

1. He is hidden three months.

2. His mother makes plans to protect him.

She uses faith and works.

III. The Daughter of the King Discovers the Floating Cradle.

1. Sends her maid to fetch it to her.

2. Desires the child for her own.

3. His mother becomes his nurse.

IV. Moses Becomes the Son of a Princess.

1. He learns the faith of his people from his mother.

2. Is schooled in the arts of the Egyptians.

Lesson Enrichment: This story is more or less familiar to all children so we suggest that teachers show the picture to the children. Let them tell its story. When it has been fairly well told the teacher will emphasize all points which have been neglected. For example be sure that the children understand that the Israelites of whom we are speaking are the children of Jacob or Israel whom Joseph brought to Egypt during the years of the famine. They dressed differently from the Egyptians so they could be easily distinguished from each other. If necessary review a little of the lesson, "The Family Reunited" so the children will see the connection between the two lessons. These Israelites believed in the God of Heaven. They prayed to Him. The Egyptians believed in gods of wood and of stone. When Moses' mother prayed to God to save her babe, how did she go about to help God do what she desired. Why did she put Miriam near by? Was it just to see that Moses didn't fall out into the river? What did Moses' mother teach him about God? If Moses had gone immediately to the palace of the king, what would he have learned about God? When Moses did go to the King's palace, about what things did he learn? Moses had a wonderful work to do for the world. To do this work he needed to know as much as he could about his own people, the

Israelites, and as much as he could about the Egyptians.

Then let the children talk about some of the things for which they pray. In what ways may little children help God to answer their prayers?

Third Sunday, June 19, 1932

Lesson 18. Moses Called by God.

Texts: Exodus 2:11-25; 3, 4. Sunday School Lessons, leaflet No. 18.

Objective: "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." (The Lord has great power to help those who trust in Him.)

Memory Gem: Memorize the quotation used for the objective.

Songs: "In the Sky Above Us." (1st Year Hollis Dann.) "Dearest Children, God is Near You." (Deseret S. S. Songs.)

Pictures: "The Burning Bush." Primary Set No. 1, Picture 45; "Moses at the Burning Bush," Bible Primer, (Old Testament.)

Organization of Material:

I. Moses, A Tender of Sheep.

1. He finds a new home in Midian. His kindness.
2. Unites with the family of Jethro.
3. He learns more of God through nature.

II. God Speaks to Him From the Burning Bush.

1. Calls him to assist his Hebrew brethren.
 - a. The children of Israel in dire need.
 - b. Their prayers ascend to Heaven.
2. Moses' humility.
 - a. He knew the power of the Pharaohs.
 - b. He knew his own weaknesses and needs.
3. God gives him signs of His power.
4. He gives him a spokesman.

III. The Children of Israel Rejoice. They bow their heads and worship.

Lesson Enrichment—Point of Contact: Let us call the children's attention to the beauty around them at this time of year. What flowers are blooming in their gardens? There is one particular flower which is seen in every one's garden in June. It grows on a bush and has thorns on its stem. Can you guess what it is? Here is one I have brought for you to look at (Teacher takes one from a paper in which it has been enclosed.) Notice its color, its size, its fragrance. How long will it bloom? What happens to the rose bush in the winter time? What makes you think it does not really die? All during the cold and the snow of the winter,

the little spark of life, which God has given to the rose bush, patiently waits and trusts in God. Then what happens in the springtime? What other flowers wait and trusts in God all during the winter? What animals trust in God for the springtime? What would we do without the springtime? Notice this rose bud. (Take one which is all green from the paper in which it has been enclosed.) How is it different from the rose? How does it become like it? Who is responsible for this change? Our Father in Heaven is all powerful. He can do many things which we do not understand. Once He set a bush on fire and yet that bush did not burn up. He did this to cause a man to notice His power. Shall I tell you the story? (Tell the story of Moses called by God.)

Application: When we need things very much, whom do we sometimes ask for them? How many things that we ask God for do we get? Suppose we do not get what we ask for right away, What shall we do? Flowers wait and trust in God; trees, grasses, birds, bees, and squirrels do too. Talk about some of the times when we are a bit frightened, in which we may trust in God. How have we been helped at such times?

Fourth Sunday, June 26, 1932

Lesson 19. How God Taught the King of Egypt.

Texts: Exodus 5; 6:1-13, 28-30; 7; 8; 9; 10; 11; 12; 13:1-17. Sunday School Lessons, leaflet No. 19.

Objective: "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." (The Lord has great power to help those who trust in Him.)

Memory Gem: Exodus 6:7.

"I am the Lord, I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God."

Songs: Same as for second and third Sundays of this month.

Pictures: "Pharaoh Urges Moses to Leave Israel." Bible and Church History Stories Page 98; "Moses Before Pharaoh," Bible Primer (Old Testament) page 46.

Organization of Material:

I. Moses and Aaron Take God's Message to Pharaoh.

1. They speak with courage as God's servants.
2. Pharaoh refuses their request.
3. He increases their work.
4. God comforts His people by His promises.

II. Ten Plagues Follow Pharaoh's Refusal.

1. The sacred river contaminated.
2. Slimy frogs appear in the people's homes.
3. Other plagues sent to open Pharaoh's eyes.
4. The death of the first born. Its effect upon the king.

III. All Egypt Sends Israel Out.

1. God's people go hurriedly.
2. The Egyptians give them raiment, jewels, etc.

Lesson Enrichment—Point of Contact: Talk with the children about a severe storm which they have seen. What did the rain do to the hillsides nearby? What did the wind do to the rain? In the winter time this same strong wind blows the snow in the crevices of the mountains so it will not melt until late in the summer. This snow which melts later gives water for the last part of the hot weather. Call the children's attention to the clouds which float in the sky. Why do they not fall on us? What is their work? Who sent them and who keeps them in the sky? An all-wise God has arranged these things for our good, and for the good of the animals and the plants. Let the children name other things which God does for us. We cannot understand how He does these things but we know He does

them for our good. There are times when Our Father in Heaven shows us how strong He is so we will remember to do what He tells us. Sometimes He shows us how strong He is, so that we will know that He will stand by us always, if we trust in Him and try to serve Him. When the Lord sent Moses to Egypt to lead the children of Israel to a new home, He showed Moses how He would stay by him to help him in his work, if Moses would trust Him. Then too, He let the king of Egypt learn how strong He is and that He is the true God. (Then tell the story "How God Taught the King of Egypt.)

Application: About how many times did Moses ask the King to let God's people go? What did the king say each time? Why did not Moses become tired of asking him to let the children of Israel go? What had God promised Moses? Sometimes little folks are in a very big hurry to have their prayers answered. Sometimes they are too anxious to obtain what they wish from their parents. One little boy said to his mother "I know what I'll do, I'll keep on asking father for a new suit. Then he will say, 'That boy knows I'm going to give him a suit. He wouldn't keep on asking me if he didn't!'"

When we keep on working for Him and keep on praying to Him, God knows we believe in Him.



L. D. S. SUNDAY SCHOOL, ASCHERSLEBEN, GERMANY

Organized Sept. 15, 1929 with 22 people. Since then there has been a steady increase in membership.

KINDERGARTEN



General Board Committee: George A. Holt, Chairman, assisted by Inez Witbeck and Marie Fox Felt

TEACHERS—ATTENTION!

Our new text book, "Life Lessons For Little Ones," is now available at the Deseret Book Store in Salt Lake City. Price 50c. Please mail in your order at once. "Life Lessons For Little Ones" is to be used in place of "Sunday Morning in the Kindergarten," our former text book.

LESSONS FOR JUNE

First Sunday, June 5, 1932

Lesson 27. The Children's Period.

This period is the children's hour. During this hour the little ones tell the stories to the teacher as they look at the pictures the teacher shows them.

To help them remember the Mothers' Day program, show a picture of a mother tending her little babe, helping her little boy, or doing one of the many things mothers are constantly doing for their children. Show also one of the Mothers' Day Booklets which the Sunday School gave to every mother present, to show her how we love her. Find out from the children what they did at home that day to honor her.

To call to the children's memory the story "The King's Mother," show a picture of Mary the mother of Jesus. (Any Madonna picture will do.) Help them to recall what an earnest child she was, how she helped her mother in the home, how she assisted her father, how she loved the Lord, and tried to do everything that she should do. Her earnest desire to get ready to become a good mother and a capable home maker. Let the children tell what great surprise came to her when she grew to be a woman, how happy she was, how she got ready to receive her little son, how she cared for Him through life, etc. Help the children to understand that God chose her for Jesus' mother because she was ready for such a duty.

Help the children also to know that people are happier doing work which they have learned how to do beforehand.

Show also the pictures of Jesus in the synagogue and of Him as a great healer. If teachers have told the stories, developing well the truths in them, the children will tell the stories back to them colored with these precious principles.

Second Sunday, June 12, 1932

Lesson 28. Jesus Calls His Disciples.

Texts: Matt. IV:18-22; Mark I:16-20;

Luke V:1-12; John I:19-51; "Life Lessons for Little Ones."

Objective: Those who live near to God can better heed His call when it comes through His servants.

Pictures: "The First Disciples" (No. 9. New Set of Colored Kindergarten Pictures).

Organization of Material:

- I. Jesus' Work Increases Day by Day.
 - a. News of His miracles spreads abroad.
 - b. Great crowds throng Him.
- II. He Seeks Helpers From Among the Humble.
 - a. Peter and Andrew recognize Him. Master.
 - b. Phillip and Nathanael follow Him.
 - c. Several fishermen called.
 - d. A tax collector enlisted.
 - e. One volunteers to follow.

Lesson Enrichment: Before telling the story of how Jesus chose His helpers, talk with the children about helpers which they may have. The other day one little girl was tying a string on a box. The string kept coming loose. It seemed as though she would never get it tied tight. Then her big sister came by. The big sister said, "Let me help you." She put her finger on the knot her little sister was tying and held it fast. "Thank you so much," the little sister said, "I'm so glad you came along." Perhaps there is a task with which the children in this class may help this morning. The teacher may say, "Let us make a very neat round circle with our chairs. Shall I come to each of you and move all of your chairs or would you like to be my helpers and move your chairs yourself?" When all are seated, sing the motion song, "The Merry Little Men," from "Finger Plays" by Emile Poulsou.

When Jesus commenced to go from city to city talking to folks and blessing them, He was very busy. He became so busy He could hardly do all the work Himself. What do you suppose He did so He could get more work done?

Application: During the lesson presentation, at an opportune time, help the children to tell you how such little folks as the members of this class may live near to God. When folks pray, they talk to God. He is near enough to hear their prayers. He likes to hear their prayers. When do you pray to God? When folks do as He tells them, they become nearer

still, just as we become nearer to mother when we listen and obey all of her calls. There is another time when we seem near to God. It is when we are singing praises to Him. At the close of the period have the children place their hands in position for prayer, (palms of hands together pointed upward) and say or sing the following song of praise.

"Lord accept this song of praise,
We thy little children raise,
For the glorious gospel light
'Mid the darkness shining bright."
(Kindergarten and Primary Songs by Thomasson.)

Third Sunday, June 19, 1932

Lesson 29. Jesus Chooses Twelve Apostles.

Text: Mark III:13-19; Luke VI:12-19; Matt. X:1-4; "Life Lessons for Little Ones."

Objective: From among those who live near to Him, God chooses His leaders.

Organization of Material:

I. Jesus In Need of Helpers to Act for Him.

- Great crowds were seeking help.
- Some had been called to assist.
- Others needed to carry the Gospel abroad.
- With power to act for Jesus.
- Men with exceptional strength and spirituality.

II. Twelve Special Helpers Called.

- After a night of prayer.
- Named "The Twelve Apostles."
- Given a special blessing.
- Called by God.
- To preach and to perform ordinances of the Gospel.
- Peter, Andrew, James John, Philip among them.

Lesson Enrichment: Begin the lesson period by singing the motion song, "The Merry Little Men" from "Finger Plays" by Emilee Poulsen. Then talk with the children about the special helpers that they know about. What do we call the young boys who are chosen each Sunday to pass the bread and water? What do we call the young men who say the blessing on the bread and water? Teachers are special helpers, too. If the children happen to know one of the Twelve Apostles, call it to their attention, or show a picture of one who has been a recent visitor in the community. Call the children's attention to a Patriarch or other special worker in the church who lives near them. One may be invited into class to offer the opening prayer or to shake hands with the children. Then show the

picture of one or more of Jesus Christ's Apostles and tell the children how they were chosen.

Illustrations—Application: When the lesson story has been told, tell the story of the good priest Samuel whom God talked to almost daily. Tell how the Lord sent him to choose a new king from among the sons of Jesse. As the first one stood before him he thought to himself, "Surely this is the chosen one," for to Samuel he seemed like such a fine young man. But the Lord said unto Samuel, "Look not upon his face or on his height, for he is not the one whom I have chosen, for the Lord sees not as man sees; for man looks at the outward appearance but the Lord looks at the heart." This story is found in the Old Testament, I Samuel 16:1-14. We hope that after teachers and pupils have lived together these lessons of last Sunday and today that they will both have a desire to live nearer to God. Besides saying their prayers night and morning, at what other times do they thank Him and talk to Him in prayer?

Fourth Sunday, June 26, 1932

Lesson 30. Christ and the Rich Young Man.

Texts: Matt. XIX:16-30; Mark X:17-31; Luke XVII:18-30; Life Lessons for Little Ones."

Objective: Those who love God and His children, above worldly things, merit a home in His Kingdom.

Pictures: "Christ and the Rich Young Man," by Hofmann. (See next page.)

Organization of Material:

I. A Rich Man Asks Advice of Jesus.

- An earnest righteous young ruler.
- He wishes eternal life.
- Kneels before Jesus in humility.
- His question.

II. Jesus Answers Him.

- Suggests obedience to the Ten Commandments.
- "Sell what thou hast and give to the poor."
- "Follow me."
- The young man's response.

III. Christ Answers Peter's Comment.

- The apostles had left all to follow Him.
- Jesus' promise.

Lesson Enrichment: Before beginning this lesson tell the children about Helen and Jim. Helen was six years old and Jim was only four. Every day either one or the other came to Mother saying, "Mother, please may I have an ice-cream cone?" Many times mother gave them each a nickel from her purse so they could buy ice-cream cones. But one day she

said, "Children, you are using all of my nickels, I think you should have some of your own. Then you could use them as you wish."

"But how can we get nickels?" Helen asked.

"I'll tell you how," said Mother. "Jim may put the knives, forks and spoons on the table for two meals every day. For this work I will pay him one penny a day. Helen may wash the wash basin in the bath room and dust the kitchen chairs each day for the same money."

The children were happy to do this. It was great fun to put another penny in each one's purse every day.

One day Mother asked Jim to brush up the crumbs under his chair. When he had finished he said, "A penny, please." Mother looked surprised. She said, "A penny for every thing you do for me? What are you going to do to tell me that you love me? Do you wish to be just a workman for me? I thought you were my dear little boy, one of our family. We all do our part to show that we love each other, don't we?"

It was several days before Jim learned that he put the knives, forks and spoons on the table to earn money, but that he

did many things to show Mother that he loved her.

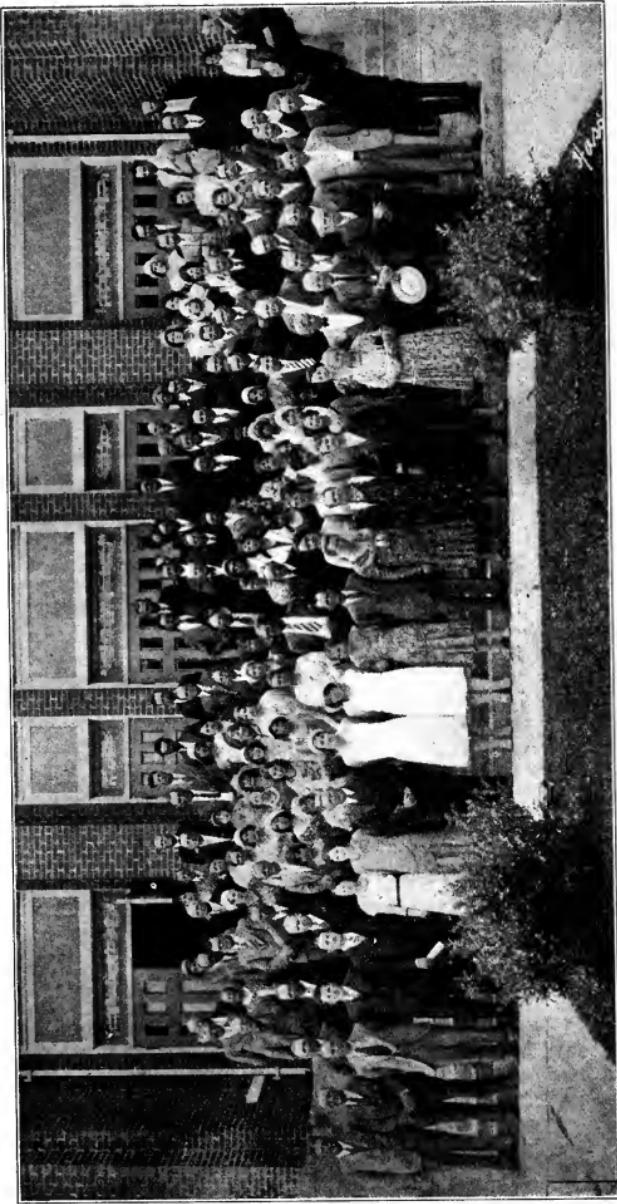
There was once a young man who didn't quite understand that he must do things for other people to show Our Heavenly Father that he loved Him. This young man lived when Jesus was here. Our story today tells about his visit with Jesus.

Illustrations—Application: Perhaps the children can think of some stories in which folks do things to show their love for Our Heavenly Father. Who was the man who went from city to city saying to folks, "Stop doing wrong, do better. Then come and be baptized." Who was the man who helped folks every day and never received money at all for this work? He made the sick well, the deaf to hear and the blind to see.

We are such little folks we can hardly do things like John the Baptist and Jesus did, but there are things we can do to show Our Father we love Him. When little sister falls down, how can we help her? What may we do for the dear mother and the kind father God has loaned us? On Fast day when we go to Fast Meeting, what may we take to help the poor of the ward?



CHRIST AND THE RICH YOUNG MAN



BEAR RIVER STAKE SUNDAY SCHOOL OFFICERS AND TEACHERS

Stake Superintendency: Owen L. Brough, Ralph C. Richards and Harold Persson; Secretary, Mary Dewey. The picture also includes the Stake Presidency, High Council, Patriarchs and Stake Relief Society Officers.



Laddie Gets Lonely

By *Estelle Webb Thomas*

Do you like true stories?

Here is one about a dear little dog named Laddie, whose master was a fire guard in one of our great National Forests. Do you know what a fire guard does? He lives, during the fire season, which lasts from the middle of May until the Summer rains begin, in a lonely cabin in the heart of the forest, and it is his duty to climb at intervals to the top of a high tower and examine, by means of strong glasses, all the surrounding country, in what is called his district for forest fires. If he detects one he telephones the nearest Forest Ranger, and men and fire-fighting tools are rushed to the spot.

Laddie's master was in charge of a tower only fifteen miles from his ranch home, but in spite of that he never saw his family during the fire season, unless his wife drove, in their rattling old flivver, out to his station, as a guard is not allowed to leave, night or day, while there is momentary danger of fire in the great, dry forest. And as his wife, with the ranch and two little boys to look after in his absence was very busy, that did not happen often.

So it was not surprising that Mr. Brown was sometimes very lonely at his quiet station and made a great pal of little Laddie, who was his only companion. Though Laddie was not a house dog, he fell into the habit of slipping in at the open door in the evenings, and curling up on his master's lap as he sat reading.

On one lonely evening, when weeks had passed without a visit or message from his family, Mr. Brown, suffering from a blinding headache which had harrassed him all day, went early and superless to bed. He was lonely and disappointed as well as ill, for it was Sunday, and he had felt sure his wife would bring the children out for the day, which nevertheless, had slowly dragged itself away without their visit. He had forgotten Laddie for a time, but presently, as he lay thinking, he heard a quiet scratching at the closed door.

"I'm in bed, Laddie!" he called, his conscience hurting him a little, for he knew Laddie was lonely, too. There was a moment's silence after he spoke, then he heard the soft pad of the little dog's feet in the gravel, as he turned slowly away from the door.

On Monday morning, Mrs. Brown, stepping out onto the back porch for an early look at the weather, was surprised and alarmed to see Laddie curled up in the box which served him for a bed when at home. What could have brought him without his master? Had something happened? Was Mr. Brown ill? Perhaps he had sent the dog with a message. But no message was fastened to Laddie's collar, and no explanation of his sudden appearance at home was forth-coming. Their mother's exclamations and Laddie's joyous barking, brought the two little boys, sleepy-eyed and pajama-clad, to be greeted by the wildest demonstrations of joy from Laddie. He could

not express his happiness at seeing them, and when at last, they ran laughing in to dress, he romped after them, still trying to lick their faces and overwhelming them with his rough embraces.

As soon as the boys were dressed, Mrs. Brown, still puzzled and uneasy, bundled them into the car and drove to town, three miles away, to telephone her husband. Mr. Goldberg, the local Ranger, was at the telephone when she arrived. "Why here she is, now!" he shouted into the transmitter, when he saw her, "Just wait a minute!" "It's your husband!" he explained, smiling, to Mrs. Brown, "He just called up and wanted me to send a boy out to see if your dog came home last night. He missed him this morning and can't ac-

count for it. He's worried, too, because he hasn't heard from you for so long!"

Mrs. Brown stepped to the phone. She explained about the dog's arrival, and that the youngest boy had been sick and she had not wished to alarm her husband as she knew he could not leave his post. But as he was now much better, she would drive out today with the children and return the run-away.

Laddie seemed glad to see his master again, licking his hands affectionately, and promising, in dog language, not to run away any more, but he had no way of explaining the sudden fit of homesickness that had made him travel fifteen miles alone in the night to see his dear little playmates.

The Rain Fairy

By Emma Florence Bush

All day it had poured. Even if it cleared now Ruth knew it would be too late to work in her garden. And she had so much to do in it yet. She felt so cross and vexed that the tears began to run down her cheeks, just the way the raindrops were trickling down the window pane. She pressed her head against the couch pillows and shut her eyes so as not to see the wet sodden mass of green that had been her garden.

All at once a bright-winged golden thing flashed before her eyes, then lighted on the foot of the couch. Shining hair, a star-tipped wand, dew-spangled cloak of dazzling yellow and silver gauzy wings. Ruth knew now what it was. It was a fairy.

She was too excited to speak, but the little creature smiled and said:

"I am a Rain Fairy. I saw you were having a little shower in here, so I thought I might be wanted. Will you come with me on a little journey?"

Ruth gazed at her in dismay. "I could never, never, never go with you," she said. "I am so big—" She stopped. Why, the fairy was as big as she

was—no, she saw it now, she had grown as small as the fairy, and she too was wearing a cloak of shimmering green, and yes—she really had them—silver shimmering wings.

The fairy took Ruth's hand gently, then in a trice away they flew out of the tiny crack in the window that was open, and sliding on the raindrops they soon reached the ground in safety.

Ruth looked around. They were in her garden. But such a garden! The sun shone bright and hot and some sickly little plants were withering away. They had turned yellow, and hung their heads as if they were too tired to hold them up. Near them stood an empty watering-pot.

"This was Yesterday," said the Rain Fairy. "Do you remember?"

"Oh, yes, I do," cried Ruth. "I had carried water and water to my flowers until my arms ached, but father said that it was no use. The ground was so hot and dry that unless we had rain they would all die."

The Rain Fairy spun Ruth round and round in a dizzy circle. When she looked again the garden had changed.

Ruth cried out in delight. The little sick plants had straightened and grown tall, and were beginning to bud. The hot, dry soil was damp and brown, and every little green leaf quivered with new life.

"That is tomorrow," said the Rain Fairy, "when I and my brothers and sisters have completed our work."

Ruth turned to her impulsively. "You dear Fairy," she said. "To think I was cross because I could not go out and work in my garden, when you and the other Rain Fairies were working far better than I could do. I want to thank you and thank you, and thank—"

All at once she felt herself slipping. She clutched at the Rain Fairy who melted in her grasp. She gave a half scream and opened her eyes to find father laughing at her.

"Fast asleep," he laughed. "It must have been a long, tiresome day, but the rain is over. Come and see the rainbow in the sky."

Ruth watched the shining arch gravely. "I am so glad," she said "that the rainbow does not mean it will never rain again," and then she told father about her dream.

"It is all true," she said, "what the Rain Fairies did. See, already your flowers are freshened and greener than they were this morning. By tomorrow you will have the garden as it looked in your dream."

"Yes," said Ruth, with a half-sigh for her fairy friend. "And perhaps it may be that fairies *do* come to us when we are asleep and it wasn't wholly a dream after all."

"Who knows," said the father softly,



JUMBO LOOKS THINGS OVER

Jumbo is naturally interested in the big news events of the day and does not hesitate to point out with his trunk what he considers the most important items. He is now searching for the latest kidnapping news.

A Little Act of Kindness

By Georgiana Angell Millett

A group of little girls were seated under a large, old mulberry tree one Easter Sunday with the contents of their Easter baskets spread on the soft green grass that grew there.

Each one was surveying the contents of the various baskets and it may be comparing the goodies exhibited, when suddenly it was plain there was something amiss by the look of consternation on several faces and an occasional confidential wink and giggle, while one little girl whispered:

"Look, bread and butter is all she has to eat besides her eggs and they are not even colored."

The object of her remark was a little frail-looking girl whose parents had probably "seen better days", but as their poverty now was plain to be seen, this little fragile girl was often subjected to criticism and rude comment, even to her face.

That she subsisted on frugal fare at home was evident by this lack of preparation on her part, for this bounteous Easter spread.

Plainly she sensed the ridicule, for her head drooped and she ate her bread and butter gingerly.

Still, I think the dear Lord always looks out for his beloved sheep, for opposite this pale little girl, Sarah, sat another little girl with a serious troubled face.

She looked at the scant slices of stale bread and butter and then at her own lunch which she considered absolutely necessary to an Easter basket, and the task of which she had rather dominantly imposed on her mother.

However, she was not bad-hearted after all.

Selecting from her own basket a nice large piece of cream pie and her pinkest egg, she carefully slipped them into Sarah's basket at a moment when all eyes were turned away.

Then when Sarah's hand stole into her own basket for another slice of the offensive bread and butter and she discovered this contribution she was confused and looked covertly at each face in succession for the accustomed ridicule, but she was instantly relieved for there was a look of genuineness and sympathetic understanding on one face which otherwise was mute as the "stuffed owl."

There was a look of questioning on many faces as Sarah deftly ate real pie with them and chipped the covering from a colored egg, but as no one by word or sign volunteered an explanation as to this turn of the picture, they felt forced to treat her more conciliatory for the Easter part of her basket that they had failed to see. And in an aside, Sarah smiled thanks to her friend and received an answering smile.

The following Sunday, Ruby, "the good Samaritan," encountered Sarah's father, gray-haired, and faltering, on the street and was surprised to be stopped by his hand laid on her head.

"I know a little girl," he said, "who out of the generosity of her heart and the nobility of her soul, did a little act of kindness to my little daughter that will live long in our memories."

Ruby was confused and grew extremely red in the face.

What could he mean?

He continued, "Easter Sunday should be a fit setting for beautiful thoughts and deeds in commemoration of the one in whose honor we celebrate; and is always so with the righteous ones. Though 'twas only the adding of a piece of pie and a colored egg to a meager Easter basket, it put joy into the heart of the receiver and was the foundation stone for a noble character.

"God bless you."

THE BUDGET BOX



The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, Black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verse or stories should be written on one side of paper only. Drawing must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Winter

Winter is a cruel old man,
With his chilly, icy breath;
He freezes everything where'er he can,
And leaves behind a cold white earth.

The cruel old thing!

So proud and cold is he
As he rules o'er field and hill,
Folding each bush, and tree,
In icy pattern at his will.

The cruel old thing!

So I am glad that Spring is here
And Summer time is drawing near;
But Winter rules like a mighty King.
That's why I call him,

A cruel old thing.

Louise Morris,
Age 8. Rigby, Idaho.

March Winds

Old March wind so rough and bold,
You are really very old;
And yet you are so very spry,
You steal little boys' caps on the sly.

Old March wind when you go by
All the leaves go fluttering high.
When all is quiet in the night
We hear you blowing with all your might.

You shake the bare trees' naked limbs;
The high wire fences with straw yo trim.

You shake the window panes at night
And give us all a dreadful fright.

Nina Wakefield,
Age 11. Huntingdon, Utah

Dolores' Adventure in the Land of Sound

Dolores had always disliked to practice her music lessons, because i seemed so long before she could get out to play, until Miss Helen started to teach her. Then it was that, with such an inspiring guide, each piece Dolores played took her for a delightful adventure in the Land of Sound. Would you like to hear of one of her visits?

To get to that tuneful Land, she had to go through the "Greenwood Forest,"—one of her pieces. There each tree was a staff with a run or triplet of notes for leaves. Afterward, she had to cross "Scale River." It had C Major and many other scales in its ripples. Next, she came to "Chord Mountain," where each rock was a jumbled mass of notes. On top of this mountain was the Land of Sound where she found "Fairy Bell Castle."

This dainty building was made of silver notes, and "Rippling Brook" (another of her pieces) tinkled before it. Little elves, with eighth notes for ears, came from the castle to greet her. They led her to the Queen, who wore a beautiful gown of gold notes fastened together and carried a wand of silver with a whole note—a diamond circlet—at its tip.

The Queen gave a great feast in honor of Dolores. The dishes and silver they used were decorated with a design made of notes. Lovely music made the guests all happy as they ate the delicious food, and afterwards, they danced happily to the sweet melodies.

Dolores was sorry to leave, but she knew she could return at any time, so off she went for home "In An Airplane," and soon found herself sitting at the piano at home—her practicing all done. Such a lovely adventure as it had been!

Gweneth Fletcher,
2853 Hemlock Street,
Age 11. Longview, Washington.

Pass it On

Sometimes a pleasant thought is more beautiful than anything one can put in words. I hope this verse will bring out my meaning:

Have you had a kindness shown?
Pass it on.
'Twas not given for one alone—
Pass it on.
Let it travel down the years,
Let it wipe another's tears,
'Till in heaven the deed appears—
Pass it on.

Muriel Stoehr,
Lyndhurst, Wis.
Age 13.

The Trout

It danced and it swam in exuberant glee,
It tossed and it fell as a wrecked ship at sea,
Around and around in a circle went dashing,

Over wave, over foam, through the clear water splashing.
It rose and it sank in a much calmer way,
It stopped and it waited, was it tired of play?
Now gone once again at a maddening pace,
Perchance brooklet and fish are having a race?

It plunged and it whirled in a gay devilish manner,
It shook and it cringed like a storm tattered banner,
A streak of the rainbow turned loose in the stream,
The King of the fishes, the fisherman's dream.

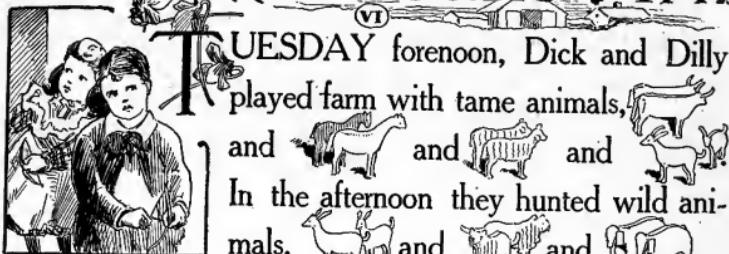
Margaret Dudley,
131 F Street,
Age 14. Salt Lake City, Utah.



Drawn by Alice Bartlett,
695 N. 3rd East,
Provo, Utah.
Age 15.

The Little Noah's Ark

VI



TUESDAY forenoon, Dick and Dilly played farm with tame animals, and and and In the afternoon they hunted wild animals, and and . Each had a little of whalebone, with wood for . Dilly had just hit a , and Dick was aiming at the buck , when Grandma B. came in. "I'm going over to the , " said she, "to help trim the . Be good while I'm gone." "We will," cried and , as B. went out. Then Dick raised his to shoot the buck --- but the buck deer was gone! They hunted all through the sitting-room , but got no sight of him. When Grandma B. came back, they told her, and she sat down in the and laughed. "What you laughing at?" asked Dick. "At the way the buck followed me off, and then got lost." "You're joking," cried Dilly. "No; I was in the , and two opposite began to giggle, and point at me! 'What's the matter?' asked I. But they giggled



so they could n't speak---they just pointed  at me!

 and  began to giggle, too. "And then I looked, and there hung the buck deer, his  tangled in the  of my !" "Where is he now?" cried Dick. "I'm sorry," said Grandma B., "but I'm afraid he's lost. I missed him in the . I think I must have pulled him out of my pocket with my , and lost him in the  on the floor. I told everybody, and somebody may find him." Just then the  left a  from Papa, and they forgot about the buck . This was the . "Dear Dick-boy: I never could have guessed, so I'm glad you told me. I'll see what can be done about the  and the . You can't buy single  animals, and I don't think there will be any need. I think the missing  can be found. I think they are somewhere over in Grandpa A.'s attic. They were hidden there when I was a . Mama and I are coming out for Christmas, and we'll all go over to  A.'s and hunt for the  and the . Papa."



THE FUNNYBONE



Cause for Damage Suit

Cars Washed \$1.00
Austins Dunked \$.50

Perfectly Painless

Absent-minded dentist: (Extracting a nail from the tire of his car).
"Quiet now. You won't feel this."

He Butted In

Dad: Say your prayers louder, son, I can't hear you.

Son: I wasn't talking to you!

For Interior Decoration

"You want a package of ochre? Is it red ochre for painting?"

"No, it's tappy ochre to make puddings with."

A Queer Animal

Man is that peculiar animal who can get a good hearty laugh out of pictures in an old family album and then look in a mirror without as much as a grin.—*Boston Herald*.

Too Exacting

"What shall I do?" wailed the sweet young thing; "I'm engaged to a man who just cannot bear children."

"Well, remarked the kindly old lady, "You mustn't expect too much of a husband!"

What Did He Do To It?

A rookie in the cavalry was told to report to the captain.

"Private Rooney," said the officer, "take my horse down and have him shod."

For three hours the captain waited for his horse. Then, impatiently, he sent for Rooney. "Private Rooney," he said, "where is that horse I told you to have shod?"

"Omigosh!" gasped the private, growing pale around the gills. "Omigosh! Did you say SHOD?"

Highly Sensitive

A bachelor friend of ours has hay fever so badly he sneezes when passing a grass widow.

Safety First

The reason a Scotch bagpiper walks up and down when playing is because it is always harder to hit a moving target.

Preferred Risks

"There is little disorder now in our crowded prisons," says an official. We understand prisoners who break the rules are threatened with paroles.—*Life*.

An Excusable Error

Detroit is connected with Canada by a tunnel, said a radio speaker the other night.

We thought he said funnel.

Rubbing It In

He: "Did you make these biscuits with your own little hands?"

She: "Yes. Why?"

He: "I just wondered who lifted them out of the oven for you."

Deferred Payments

Mrs. Higgins had just paid the last installment on a perambulator.

Shop Assistant: "Thank you, madam. How is the baby getting on now?"

Mrs. Higgins: "Oh, he's all right. He's getting married next week"—*Kingston Standard*.

The Restless Hired Man

Silas: "What's that I hear, Hiram, about your hired man falling off the roof when he was shingling the barn last week?"

Hiram: "Yeah. He fell in a barrel of turpentine."

Silas: "Did it hurt him much?"

Hiram: "Don't know. They ain't caught him yet."

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